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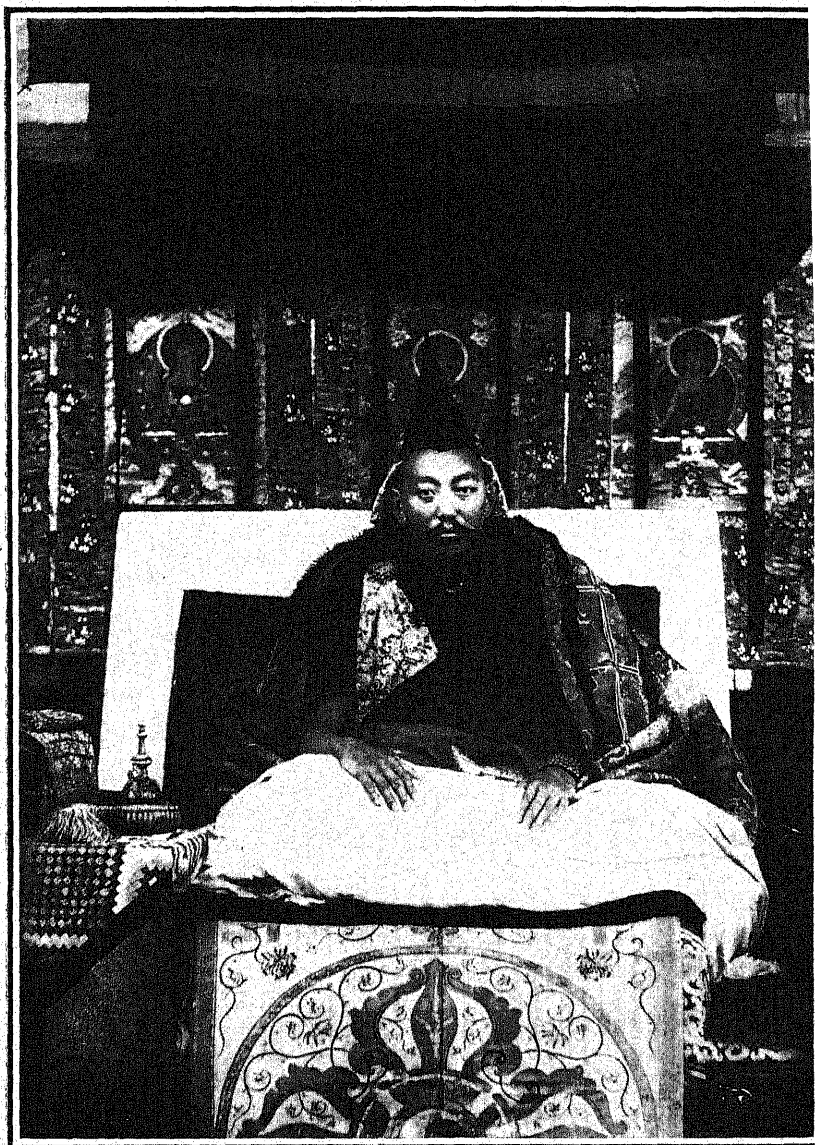
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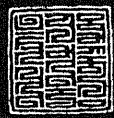


THE PRESENT DALAI LAMA

The above portrait was presented to the Author by the Dalai Lama himself for use in this book, with the following inscription to which his seal is attached :

ཨོཾ། ཁངས་རྒྱལ་ཡི་དག་འི་ལྷ་དང་གིས། འབྱུང་མེད་དོན་རྒྱུ་འཆད་དུ་ལེན་ཞུ། ཅུ་ལ་དབང་རྒྱུ་འབྱེད་དེ་འཇུག་མ་ལ་ཆེན་པོ།

Translation of the Inscription : " By Buddha's Grace, the Unchangeable Dorjechang (Sanskrit : Vajradhara—the holder of Indra's sceptre), Dalai Lama, the Thirteenth, Great Teacher."



THE LAND OF THE LAMA

*A DESCRIPTION OF A COUNTRY OF CONTRASTS & OF
ITS CHEERFUL, HAPPY-GO-LUCKY PEOPLE OF HARDY
NATURE & CURIOUS CUSTOMS; THEIR RELIGION,
WAYS OF LIVING, TRADE & SOCIAL LIFE*

BY

DAVID MACDONALD

FOR FIFTEEN YEARS BRITISH TRADE AGENT IN TIBET

WITH A FOREWORD BY THE RIGHT HON.
THE EARL OF RONALDSHAY

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THIS VOLUME
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BY PERMISSION
TO
HIS HOLINESS
NGAWANG LOBSANG THUBTEN GYATSHO
13TH DALAI LAMA OF TIBET

འཇམ་དབྱངས་ལྷ་མོ་འཇམ་དབྱངས་ལྷ་མོ་འཇམ་དབྱངས་ལྷ་མོ་འཇམ་དབྱངས་ལྷ་མོ་
འཇམ་དབྱངས་ལྷ་མོ་འཇམ་དབྱངས་ལྷ་མོ་འཇམ་དབྱངས་ལྷ་མོ་འཇམ་དབྱངས་ལྷ་མོ་
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TRANSLATION OF A LETTER FROM HIS HOLINESS THE DALAI LAMA, TO THE AUTHOR, ACCEPTING THE DEDICATION OF THE PRESENT BOOK, AND FORWARDING A SEALED PHOTOGRAPH WHICH IS USED AS THE FRONTPIECE OF THIS BOOK.

The reason for writing this letter is as below :

Your letter dated the first day of the Tibetan ninth month I have duly received, together with a large silk ceremonial scarf. I have fully understood its contents. In it you state that although formerly, many persons have written concerning the manners and customs of the Tibetan people, yet many things have not been correctly stated, or have been omitted. You say that therefore you are writing a new book about these matters.

At the time when Sir Charles Bell wrote a book about Tibet, I presented him with a photograph of myself duly sealed with my seal. I now send you also a photograph, sealed with my own seal, accepting the dedication of your book. My picture may be used as a frontispiece. I have great pleasure in sending you this photograph, which is forwarded under a separate cover.

This letter is sent on the sixteenth day of the ninth Tibetan month of the Fire-Tiger Year. (1926.)

Seal
of the
Dalai
Lama

Preface

THE author hopes that this account of the manners and customs of the Tibetan people may correct many erroneous ideas regarding this interesting country and its inhabitants. For over sixteen years he has had unique opportunities of observing the people, mixing in the course of his duties and pleasures with all classes, from the highest officials to the very poorest. He has formed lasting friendships with persons high and low, among the former being the present and thirteenth Dalai Lama, His Holiness Ngawang Lobsang Thubten Gyatsho. The writer was fortunate enough to be instrumental in assuring that prelate's personal safety on the occasion of his flight to India in 1909. His Holiness has never forgotten this fact, and has honoured him with his lasting friendship. Even now, when the writer is in retirement from service with the Government of India, so long after the events of the flight, the Lamaist Pope seldom allows a month to pass without conveying his greetings, and solicitously enquiring after his friend's well-being.

Only by mingling with the masses of the people of a country in different localities can one gain a comprehensive knowledge of their manners and customs. The author has lived in Tibet among the Tibetans for a much longer period than any other living European, and hence has had exceptional opportunities

for observation. He has dealt principally with those manners and customs prevalent over the widest tracts, and with those which he has himself observed. He has visited the sacred city of Lhasa twice, and the ceremonies of that place are described from personal experience. Every statement in the book has, moreover, been checked and rechecked by both lamas and laymen.

To Lama Gana Suta Chhempo, mystic, one-time hermit, widely read and travelled in Tibet, Mongolia, and China, the author is especially indebted for assistance in the revision of this work.

The illustrations are practically all from photographs taken by the author, a few being from the collection of Mr. H. Martin, M.B.E., for many years the Head Clerk of the British Trade Agency at Gyantse. To this gentleman the writer's thanks are due for permission to reproduce the pictures taken by him.

DAVID MACDONALD.

KALIMPONG.

Foreword

BY THE RT. HON. THE EARL OF RONALDSHAY, G.C.S.I., G.C.I.E.

THE reader who is interested in the lesser-known countries of the earth will find in the following pages a perfect mine of information about one of them, whose deliberately adopted policy of exclusion has always piqued the imagination and excited, only in most cases to baffle, the ambitions of the traveller from the West. Apart from the members of the Younghusband Mission which fought its way to Lhasa in 1904, few living Europeans can claim even to have visited the Tibetan capital, none to have lived, as the author of this volume has done, for a period running into years among the Tibetan people. As British Trade Agent at Gyantse and Yatung for a period of sixteen years, Mr. Macdonald has enjoyed unique opportunities of acquiring knowledge both of the inside politics of Tibet and of the life of the people—opportunities which have been enhanced by the intimate personal friendships which have grown up between him and the rulers of the country from the Dalai Lama downwards. With characteristic modesty Mr. Macdonald makes only a passing reference to the fact that he was instrumental in assuring the personal safety of the Dalai Lama and supreme ruler of Tibet on the occasion of the flight of the latter to India in 1909. I was myself fortunate enough on one occasion to hear the story from Mr Macdonald's own lips, told

me on the spot—the house of the British Trade Agent at Yatung—where the incident took place. And a more dramatic story of an historic flight—the hejira of Muhammad comes to mind as a striking parallel—I have never heard.

In this volume, however, Mr. Macdonald is less concerned to write of the ephemeral episodes of recent Tibetan history than he is to place on record descriptions of permanent value both of the system of internal administration and of the manners, customs, ceremonies and beliefs of the Tibetan people. With a skilful and highly instructed brush he paints for us a life-like and fascinating portrait of this puzzling but extraordinarily attractive nation. He gives a graphic description of the immense centralisation of power in the person of the Dalai Lama and depicts for us the methods by which these formidable and highly responsible functions are discharged. Questions on every conceivable subject, he tells us, are put into writing and placed before His Holiness. Below each matter on which orders are required is inscribed the sentence "To be or not to be." Over whichever he desires of these two propositions the Dalai Lama places a dot of bright blue ink, thus signifying his wishes. Could any autocrat in history have devised a simpler or more efficacious method of promulgating his decisions?

Of the strange religious beliefs and practices of this interesting people, of their domestic life, of charms, amulets, oracles and black magic, of the folk-lore and the ceremonies which enter so largely into the daily life of lama and layman, Mr. Macdonald writes with the intimate knowledge which personal experience

alone can give. The student of comparative folk-lore and mythology will be delighted with the Drama of Drowa Zangmo ; the general reader will chuckle over the revenge of the astrologer of the Donkya Monastery for what he regarded as the inadequacy of the fee paid to him for a horoscope ; all will stand amazed at the magnificent if perverted tenacity of purpose of the erring lama who in expiation of a crime, measured the length of his body on the ground from Lhasa in Tibet to Buddhgaya in India—a passionate pilgrimage, which ate five full years out of the life of the penitent sinner.

Of these and many other things Mr. Macdonald writes with first-hand knowledge. Indeed, I know of no other man who possesses quite the same qualifications for writing the particular book that he now gives us. An intimate knowledge of the Tibetan language from childhood, an instinctive sympathy with the outlook of the people, derived from a certain measure of consanguinity added to his official status, have combined to render his long residence in the country particularly fruitful. The serious student—and in particular the anthropologist—will find in the book a mass of information of great value ; the general reader a story of lively and absorbing interest.

RONALDSHAY.

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C H A P T E R

O N E

Position & Frontiers

TIBET, with an area of some 470,000 square miles, six times the size of the United Kingdom of Great Britain, forms a vast plateau, the "Roof of the World," with a mean elevation above sea-level of some thirteen thousand feet. Its frontiers march almost everywhere with those of States either dependent on or politically influenced by India and China. To the north lies Mongolia, to the east the Chinese provinces of Szechuan and Kansu. On the south-east is Burma, and on the south, Assam, Bhutan, Sikkim, and Nepal. To the south-west is Kashmir, including Ladakh, or Little Tibet, and on the north-west lies Chinese Turkestan. With the exception of its eastern frontier, Tibet is ringed in on all sides either by huge mountain ranges, or by almost impassable deserts or swamps. These physical factors have contributed in no small measure to the isolation of the country. They have protected it almost entirely from invasion and from exploitation by foreign powers except China.

China has greatly influenced Tibet in both politics and culture, its predominance in the former ceasing only in 1912, when the internal troubles of the Chinese Republic gave Tibet the opportunity she had long

been seeking of seceding from the Chinese Empire. Left without pay and not knowing which way the wind of power was blowing in their homeland, the Chinese garrisons in Tibet fell an easy prey to the Tibetan nationalists who wasted no time in driving them from their country. Many Chinese soldiers fled from Tibet to India and settled in the frontier villages, forming small communities which have since been engaged in trade and arts and crafts. One effect of the former Chinese occupation is the comparatively large number of Tibeto-Chinese half-breeds now in Tibet. The Chinese never brought their womenfolk with them when despatched on garrison duty in Tibet, but contracted temporary alliances with the women of the country.

Along the entire southern frontier of Tibet runs the mighty range of the Himalaya. This great rampart has no small influence on the climate and fertility of the country it hides. While in Sikkim, on the south side of the Himalaya, the average rainfall is more than 200 inches, that of Tibet is from twelve to fourteen. A great part of the country is, therefore, desert where no crops can be grown, the only plant life being coarse grasses. These suffice to maintain the vast flocks and herds that provide a large portion of the population with a livelihood. Few of the monsoon rain-clouds that give to Bengal and Sikkim their wonderful fertility are able to cross the lofty Himalaya. Tibet is not a fertile land. In the more sheltered and lower elevation valleys in the south crops are raised which compare favourably with those grown in any other part of the world; but away from these oases, only poor results are obtained from

cultivation. On the plateau, along the banks of the rivers, where irrigation is possible, scanty crops of barley and peas are grown, but seldom with a yield greater than five- or six-fold. Thus the cereal crops are no more than sufficient for the needs of the population. The principal occupation of a great part of the population is sheep- and cattle-raising. On the uplands bounding the great plains thousands of these animals roam throughout the summer months, descending to the more sheltered valleys for the winter. During summer when the grass is plentiful, the animals put on much fat. On this, assisted by a small daily ration of dried grass, they just manage to survive the winter. The poor beasts then become mere bags of skin and bone ; but despite their reduced condition, they grow heavy coats of wool, which form the largest item of export from Tibet to India.

In many of the higher villages such as Tuna and Pharijong, 15,000 feet above sea-level, the crops never ripen, so short is the summer, but are grown entirely for the grass they provide for the winter feed of animals. To such places all cereal foodstuffs have to be transported, thus increasing the cost of living. Unless the place is a trade centre or on an important trade-route, it is inexplicable why anyone chooses to dwell in such inhospitable spots ; yet, away from all beaten tracks, small communities may be found living miserable existences. They obtain plenty of flesh food and this forms the main item of their menus. Tibetan mutton has a particularly fine flavour comparable with that produced anywhere in the world. It is also very cheap, a whole sheep seldom costing more than four or five shillings. On

the plateau, forests are conspicuous by their absence. Beyond a few willows planted in sheltered spots not even bushes are to be found. Only along the southern frontier do large trees flourish. Timber of any size has to be transported sometimes hundreds of miles from the place of growth to that of building. This makes house erection expensive and precludes all but the wealthy from possessing a residence little better than a hovel. Timber is supplied to the greater part of eastern Tibet, with the exception of Kham, from the Chumbi Valley, from Bhutan, and from Nepal. Owing to this scarcity of timber for building purposes on the plateau, great precautions are taken against fire. Arson is one of the most serious crimes in the Tibetan criminal code. The Tibetan delights in a willow grove. From these groves a certain amount of fuel is obtained, but the principal source of this most necessary commodity in a country so cold as Tibet is the yak, whose dried dung is carefully collected and stored for cooking purposes. Tibetans are, generally speaking, not a cleanly race; but for this there is certainly one excuse. They have barely enough fuel for culinary purposes and none for heating water. As they cannot bathe in cold water with the thermometer down to zero, when rivers and lakes are frozen over, the reluctance for ablution may be understood. Even when feeling chilled the Tibetan does not make a fire for warmth, he simply puts on more clothing.

The stupendous pile of the Himalaya, numbering in its eastern portion over seventy peaks above 24,000 feet, is the greatest of the mountain systems of Tibet, even though actually only a small portion lies within

its frontiers. The northern slopes of the world's highest mountain, Everest, run into Tibet, and from this side the Expeditions to climb that peak have made their attempts. The Tibetans usually style Everest *Ghamalung*, but it has several other names—*Cho-mo kang-kar*, "The Queen of White Snowy Mountains," *Kang-thon thing Gyalmo*, "The Queen of the high blue Snowy Mountain," *Mithi guthi Chaphu Long-nga*, "Mountain visible from all directions, on the summit of which the flying birds become blind." To the north of the Tsangpo, known in its lower reaches as the Brahmaputra, lie several high ranges. Most of these have only local names. The nomenclature in most maps of this part of the country is inaccurate. Only where a pass crosses a range is a name sometimes given; otherwise they are known by the highest peak in their chain. *Kang-ri* "snowy mountain" seems to be a generic name for all mountain systems in Tibet. In the same way, the title *Tang-la*, or "easy pass," is applied to innumerable passes. The frontier between Tibet and Chinese Turkestan is marked by the Kuen Lun Mountains which rival the eastern Himalaya in their immensity. Throughout the entire Tibetan plateau are found ranges of hills which divide the country into a series of basins, most of which, from the evidence of water worn pebbles and shells, are old lakes or sea-beds. At some comparatively recent geological age, Tibet seems to have been under water. The dividing ranges are usually rounded and greatly weatherworn, reddish in colour, and entirely devoid of vegetation. In the north are the Tsaidam Marshes, demarcating the Tibet-Mongolian frontier, and the dreary Northern

Plain or Chang-Tang. These wild stretches of plains and marshes are inhabited only by nomads, living in black tents and seeking grazing for their flocks and herds. Few routes cross this part of Tibet. The best known is the Urga-Lhasa pilgrim road, along which, pass the great caravans bound for the seat of the Living Buddha at Lhasa, and his incarnate colleague at Urga, the capital city of Mongolia.

Many of the greatest rivers of Asia originate in Tibet. Flowing into the Indian Ocean are the Indus and the Sutlej, their sources being only a few miles apart in the western Himalaya. These two rivers, together with the Tsang-po, rise in the vicinity of the sacred lake of Mansarowar and Mount Kailas, sacred to Hindu and Lamaist alike and the objective of thousands of pilgrims. The Tsangpo, after flowing eastwards for several hundreds of miles, finally debouches on the plains of India, via Assam and the once hostile Abor country. In India it becomes first the Dihong and later the well-known Brahmaputra. For many years it was believed that in its course were the highest falls in the world, as without something of this kind it was not understood how the river overcame the great drop in altitude between the Tibetan plateau, with an elevation of 13,000 feet, and the plains of India. Recent exploration has definitely established that no falls over fifty feet exist, the river overcoming the drop in altitude by a series of small falls and innumerable rapids. So deep are some of its gorges that the Tibetans say that the river runs underground. No Tibetan ever visits these gorges in the Abor country, being too terrified of the poisoned arrows of the aborigines. Only the boldest

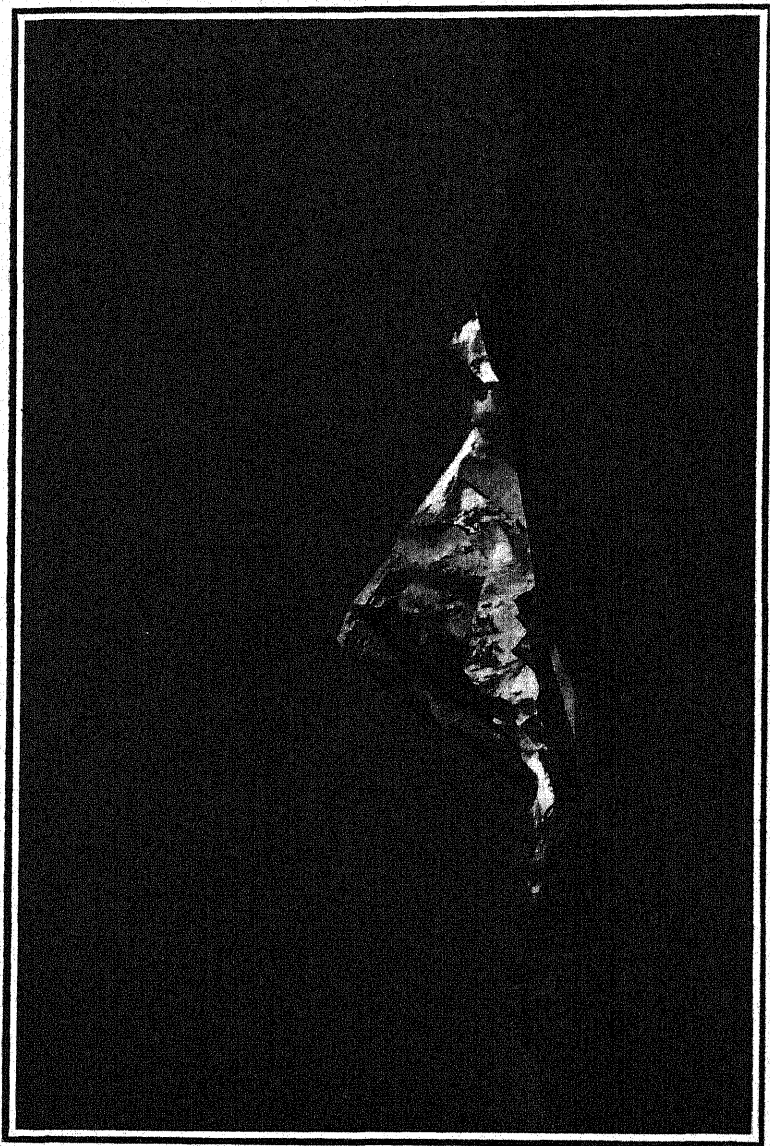
trader ever ventures near their frontiers, though the country produces the best musk, whose pods are bartered by hunters for supplies of salt and tea, etc.

The great rivers of Burma, the Irrawadi and the Salween, rise in eastern Tibet, whence they flow into the Bay of Bengal. The Mekong, longer than either, empties its waters into the South China Sea, flowing in its course through three different countries, Tibet, China, and French Indo-China. In north-eastern Tibet the two principal rivers of China, the Yangtse Kiang and the Hoang Ho, begin their journey of hundreds of miles to the east Chinese coast. In early times the peoples of the countries surrounding Tibet believed that land to be rich in gold for almost every river flowing from within its limits brought down gold-dust in its waters. So great was the percentage that riverside dwellers along these streams found it worth while to wash their sands for the precious metal, an industry that still flourishes in certain places. Besides these great rivers, Tibet is watered by innumerable smaller streams, which, either lose themselves in the sands of the deserts or empty their waters into a lake. These are useful for irrigation, on which, owing to the scanty rainfall over the greater part of the country, the cultivators depend.

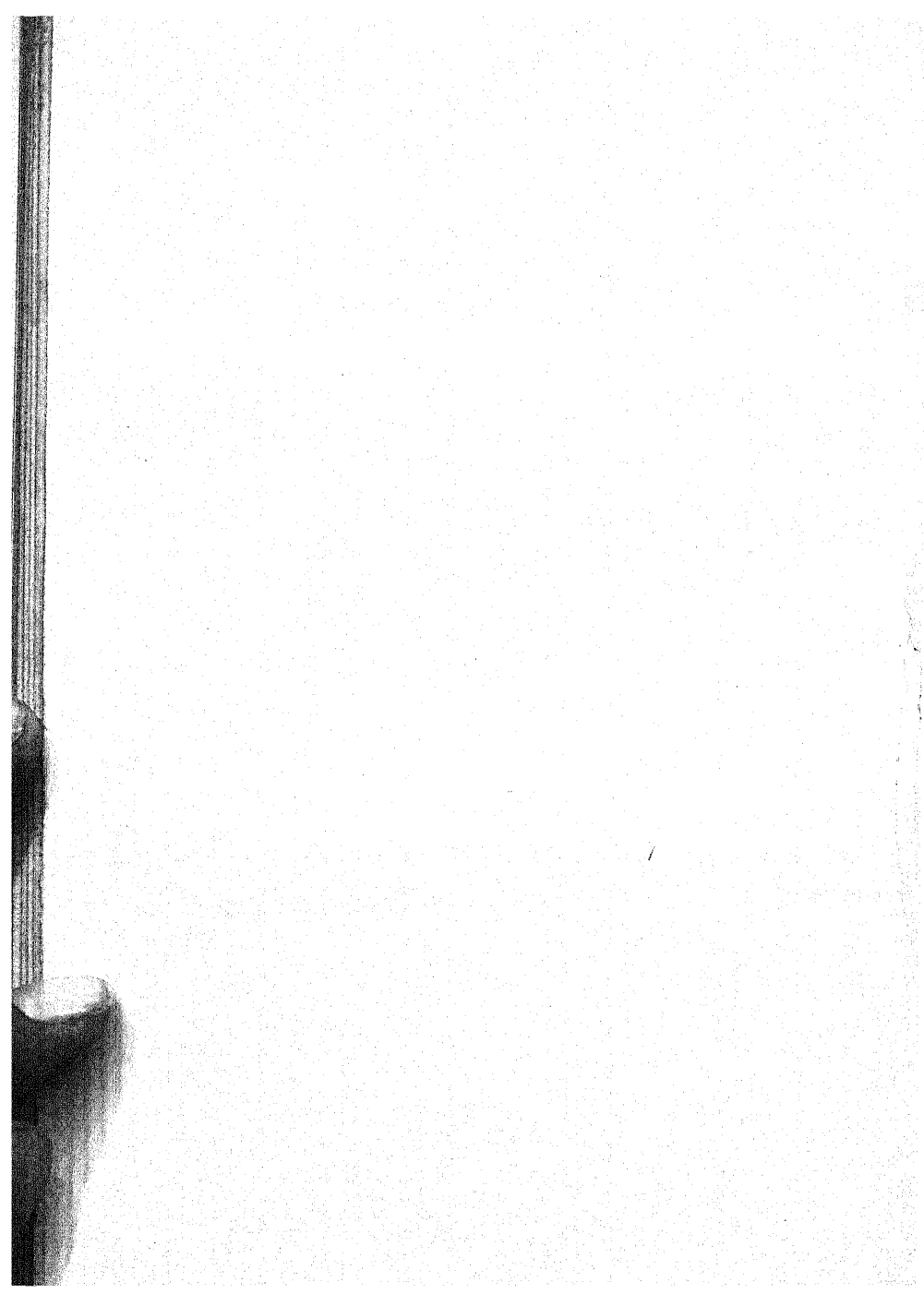
Tibet is studded with lakes, some with an area of hundreds of square miles, some only a hundred square yards. Most of them are diminishing in volume, and are brackish. On the larger bodies of water, terrific storms arise, rendering navigation impossible. The two largest lakes are the Koko Nor, in north-eastern Tibet, near the Chinese frontier, and the Tengri Nor, situated some four days' journey north of Lhasa.

The smaller lakes on the plateau proper are entirely dependent on rainfall, while those in the mountainous regions are mostly glacial or fed by snow-water draining from the slopes of the surrounding hills. In summer the lakes on the plateau are the breeding grounds of countless wildfowl, which in winter migrate to more temperate climes, most of them visiting India. The exodus of the birds usually takes place in October. They return to Tibet sometime during May, when the ice has melted. Many lakes are so saline, that the Tibetans collect the deposits left by the receding waters and use it as salt without further refining. There is a considerable percentage of soda in such deposits, but the Tibetan does not seem to mind this, preferring the mixture taken from the beaches to refined salt obtainable from India.

Extremely cold in winter and hot in summer, the climate of Tibet is very dry. The difference between day and night temperatures, and sun and shade is enormous, but the dryness mitigates these extremes. What tries the travellers most is the fierce wind, which arises every morning about eleven, and continues, increasing in violence, until sunset. In southern Tibet this wind is invariably from the south, and its force must be seen to be believed. The writer has seen Tibetan riders blown off their horses to the ground by particularly fierce gusts. The dust-devil, a lofty pillar of sand and small stones, may be seen for miles moving across the plains. The highest recorded temperature in Tibet is 107 degrees Fahrenheit, the lowest -47 degrees Fahrenheit, but both these limits are undoubtedly exceeded on the Chang Tang, the Great North Plain. Snow in Tibet proper seldom



CHOMOLARHI, THE QUEEN OF THE HILLS



hangs about but is quickly dispersed by the sun, although this is not strong enough to melt the packed ice. Once summer comes, the ice thaws very rapidly, filling up the rivers, which cause much damage by erosion of their banks, to the very brink of which cultivation extends. The clarity of the atmosphere before the wind rises and blows clouds of dust about is astounding. Objects miles distant seem close at hand. During the Younghusband Mission to Lhasa in 1904, this was responsible for much bad shooting on the part of the mountain gunners attached to the escort. Tibet is largely desert, but the bare upland plains, though apparently not producing fodder sufficient for a hundred sheep, provide grazing for the immense herds of sheep and cattle.

Very little is known regarding the mineral wealth of Tibet. In several places, notably Thok Jalung in western Tibet, gold has been extracted for centuries, but few other metals have been located. During his recent visit, Sir Henry Hayden, the eminent mineralogist, formed a poor opinion of the mineral resources of the country; but he was not shown where gold is actually being found. The Tibetans have extraordinary superstitions regarding the extraction of the precious metal, and on this account they will only collect gold dust and spangles. They say that nuggets and seams are the parents of the dust and spangles, and should they interfere with the former, the supply of the latter will cease. They believe that should the earth be disturbed overmuch in the mining of gold, ill-fortune will visit not only the country, but also the person of the Dalai Lama, the Living Buddha, and crops would fail. The lamas keep a constant vigil for

anyone infringing these beliefs. Some way will be found of getting round these superstitions, for the Tibetan Government is in great need of funds for developing the country, and maintaining the army. It is already whispered that a prophecy has come to light saying that a time will come when it will be permissible to remove the gold in quantities and some people assert that that time has now arrived. Careful prospecting especially in eastern Tibet will no doubt reveal minerals other than gold that will prove worth extracting. Even should transport difficulties render them useless for export they might still be of use for the development of industry in Tibet. Of recent years an increasingly large quantity of crude borax has been sent to foreign markets.

The flora of Tibet ranges from the tropical, in the south-eastern tracts where the Tsangpo enters the Abor country, to the arctic, on the Chang Tang, or Great Northern Plain. On the slopes of the mountains to the south, pine and rhododendron grow in great profusion, forty-two varieties of the latter alone being found in the vicinity of the Tibet-Sikkim frontier. In May the mountain sides are clothed in robes of red, yellow, pink, and many other shades of rhododendron, each slope being monopolised by blossoms of one particular colour. In this part of the Himalaya, the rhododendron grows to the size of a fairly large tree whose wood is highly prized as fuel, for it burns like coal and gives out great heat. In the spring wild roses line the lanes and strew the hill-sides of the sheltered and low-lying valleys, wild strawberries carpet the ground, and red and black currants grow in profusion. Peach and apple trees are frequently

noticed. On the hill-sides dozens of varieties of wild flowers literally cover the earth, so that when the snows have gone it is impossible to set one's foot down without treading on a blossom. Cowslips border the streams and among the rocks the rare blue poppy is not uncommon. Edelweiss grows in profusion and may be gathered without danger. On the plateau, tiny blossoms peep from the gravelly soil, one sees only the flower, no leaves or foliage of any kind, the nourishment available not being sufficient to support the latter, nor is there time, during the short summer, for their development. The iris is universal, even at considerable elevations. Its small blue flower is the first to appear once the winter frosts have gone. The willow flourishes where no other tree will grow. The Tibetan looks after a willow grove with the greatest care, for in its shade he spends much of his spare time during the summer. The people only cut the little trees down when they receive a very high price for the wood. In the marshes which border most of the lakes, grows a kind of coarse grass, the matted roots of which are cut out like turves and used for fuel. Sods of this description with the earth still clinging to them are also used in house construction. These are built into the walls, timber being used only for roofs, windows and beams. The deadly aconite, not easily distinguishable from other plants, flourishes in the more sheltered spots among the southern valleys. This necessitates the muzzling of animals during the time when it is still small. Once it has attained some size the animals can recognise it and avoid cropping it with the grass.

Wild animals are numerous in Tibet though not

many varieties are found. The wild yak, the kiang, or wild ass, the antelope, the graceful gazelle, roam the plains, while the wild sheep, the *Ovis Ammon*, *Ovis Polii*, and the *Ovis Hodgsonii* frequent the higher mountain slopes. Of smaller creatures there are the fox, hare, marten, otter, and marmot. The snow-leopard, the snow-lynx, and the wolf abound, especially in the vicinity of the grazing grounds, whence they take a heavy toll. Many of the plains are riddled with the warrens of the Tibetan tailless rat, and one has to exercise the utmost care when riding across such places to avoid being brought down by the pony putting his foot in a hole. The shy serow is seen in the Chumbi Valley country, which is also the habitat of the shao, or Tibetan stag, probably the largest of his species, with horns averaging some fifty inches. Large birds commonly seen in Tibet include lammergeier, two or three species of eagles, monal and blood pheasants, chikor, partridge, sandgrouse, and in summer, many kinds of duck and geese. In the southern provinces hoopoes, robins, larks, magpies, kingfishers, and many other small birds, many of them visitors from other lands, are to be found. Pigeons, mostly of the Blue Rock variety, abound round cultivated areas, and near monasteries where they are fed by the monks. Snipe are seldom seen, and then only of the solitary species. On the lake-edges, stately cranes abound. Game is not shy in Tibet for it is seldom hunted, the Lamaists forbidding killing for sport. Only in Kham where there is a big industry of fur-catching, do hunting and trapping on any considerable scale take place. Fish are plentiful, the commonest being snow-trout, and several varieties of

carp. These sometimes attain a considerable size, fifteen pounds not being uncommon. A small industry of fish-drying has sprung up in some of the lake-side villages, but is not flourishing. Tibetans believe that the souls of certain departed lamas enter the bodies of fish, and as killing one of these creatures would be a grievous sin, fish as an article of the menu is not too popular. These remarks apply only to fish killed in Tibet. Tinned fish, imported from China is nowadays becoming more and more used on the tables of the better classes. Obnoxious insects, with the exception of the fly, are not numerous in Tibet. Mosquitoes are unknown, except in the south-east, nor is there any malaria. Similar remarks apply to snakes and leeches, those pests of the southern slopes of the Himalaya. In some of the lower valleys, however, one can be considerably annoyed by the bites of small gnatlike insects, which are not disease carriers, their stings causing only local irritation. The Tibetans say that non-venomous reptiles are to be found in the vicinity of hot springs, but this has never been verified. Butterflies are seen at all elevations, even on the snow-slopes of the highest mountains. They are usually small but brightly coloured, and are difficult to catch.

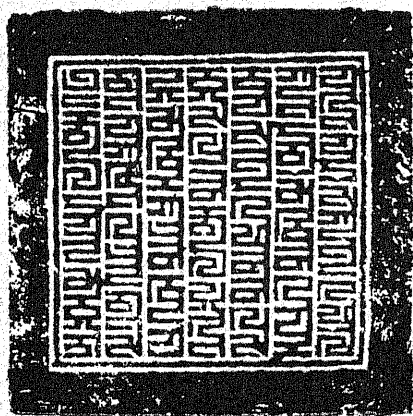
The principal provinces of Tibet are Ü, with Lhasa for its capital, and Tsang, whose chief town is Shigatse. These form central Tibet. Other provinces are To-ngari-korsum, or western Tibet, and Kham, Hor, and Derge, in the east. The other provinces, such as Chang Tang, are only sparsely inhabited by nomads, the bulk of the population being found in the east, where the people are of a better physical type, and form the flower of the Tibetan army. Exposed as

they are to immediate Chinese aggression they are accustomed to the use of arms from their youth. The Tibetan is a born trader. His country is therefore well provided with trade routes, some of them of great antiquity, along which, at convenient distances, are placed caravanserais, the posting stations for the Government mails. The great trade routes radiate from Lhasa, one leading to the south, via Gyantse, Pharijong, and the Chumbi Valley, eventually entering Indian territory at the frontier trade mart of Kalimpong, while another traverses the plateau westwards via Shigatse to Leh in Ladakh. Two routes lead to China, one to Ta-Chien-Lu, the other to Sining-Fu. Along the former is brought the Chinese brick tea, so dear to the Tibetan. Another route crosses the Chang Tang to the Mongolian frontier. Along this road also travel the Mongolian pilgrims and students bound for the seat of the spiritual head of the Lamaist church in Asia. Two caravans yearly pass through, one in spring, one in the autumn. Along the Lhasa-India road, between Gyantse and the Indian frontier, the Indian Government has erected rest-houses for the convenience of their officials travelling on duty. Tourists may occupy these bungalows, which are fully furnished, thus avoiding many of the discomforts of travel in the inclement climate of Tibet. Roads like those in Western countries do not exist in Tibet. The routes are mere tracks across the endless plains or narrow paths clinging to the mountain sides, or following the river-beds in the mountains. Even in the towns, no good roads are found. There is no wheeled traffic in the country, hence it is not necessary to put a surface on the tracks, the hooves of transport animals

causing very little wear and tear. A few years ago, a motor-car was carried up to Gyantse, but as carburettors had not then reached their present perfection, the motor functioned only at intervals, owing to the rarified atmosphere. There is now, however, a proposal to carry the Indian mails between Pharijong and Gyantse by car. Only on the plains will motor traffic be possible at present, for only animals would be safe on the boulder-strewn mountain and valley roads. Travelling along the hill tracks in Tibet is a nerve-racking experience. The animals insist on walking along the very edge of the road often overhanging a precipice of several hundred feet. This habit has arisen from the fact that at sometime or other almost every animal has carried a load and in order to prevent this from banging up against the side of the cliff he has acquired the habit of walking along the outer edge of the path. Most bridges in Tibet are very shaky, consisting as a rule of piers between which are laid beams, covered with twigs. To form a path flat slabs of stone are placed on the latter, which groan and quiver at every step. In summer when the rivers come down in spate, these bridges are often washed away, thus necessitating fording, a miserable business on a cold morning in ice water. Formerly several chain suspension bridges existed over the larger streams in Tibet; but these through lack of attention have become useless. Crude cantilever structures are used for crossing small torrents; on really big rivers there are ferries. The ferry-boats are clumsy contrivances made from planks, but are capable of transporting considerable loads at one crossing.

Tibet is an inhospitable land, and it is surprising

how cheerful and happy-go-lucky the people are, considering the hardships they have to endure from childhood. Yet this harsh land has in its time produced great leaders and warriors, who brought even China to her knees. Formerly a virile, warlike people, one effect of the introduction of Buddhism, or rather Lamaism, has been to render them peaceful, and averse to any organised strife, unless they feel their faith is in danger.



Official Seal of Prime Minister.

Brief History

“IN order that the creatures of earth might learn the way to salvation, O-Pak-Me,¹ the God of the Western Paradise,² by ardent and assiduous prayer, was enabled to send out from himself many emanations the chief among which was his spiritual son, Chenresi,³ who was born and reborn into this world in order that mankind might be saved.” It was prophesied that, Chenresi would rule over the snowy land of Tibet. In due course, the Saint, having transformed himself into an ape, crossed the Himalaya mountains, and taking to wife a she-demon of the rocks,⁴ became the progenitor of the Tibetan race. The story, anticipating the Darwinian theory by several centuries, goes on to relate how, by feeding his children on magic grain, they gradually shed their simian characteristics and became men.

In actual fact, however, very little is known concerning the early history of Tibet. The people are of Mongoloid stock. Even at the present day it is almost impossible to distinguish between the two races in

¹ *O-Pak-Me*, otherwise *Amitabha*, the Buddha of Boundless Light, incarnate in His Serenity the Tashi Lama.

² *Nub-Cbbo Dewachan-Gyi-Shing-Kham*, known as Padmahan.

³ *Avaloketiswara*, incarnate in His Holiness the Dalai Lama.

⁴ *Tra-Sin-Mo*.

outward appearance and physical characteristics. From contemporary Chinese records, as a rule reliable, it appears that the early Tibetans were a purely pastoral people, of nomadic habits, divided into small clans, each ruled by a petty chieftain. In any Tibetan records of this period, fact is inextricably mixed with fiction. Before the art of writing, the earliest Tibetan histories mention a system of record by notched rods and knotted cords, but no trace of any such sticks or strings has been discovered. So even this statement cannot be verified; nor do the Chinese remark on it, though their histories of the manners and customs of foreign peoples at this period are very complete. Herodotus mentions a race of gigantic black ants, said to inhabit what is now the western part of Tibet. This story may have arisen from the peculiar custom, which still survived, of the Tibetan gold-miners completely covering themselves with black yak-hair blankets during their operations, for protection against the wind that sweeps with intense fury across these lonely deserts. The historian states that these "black ants" attacked and killed any stranger venturing too near the digging places. There can be little doubt that this part of the story refers to the huge black mastiffs employed by the Tibetans from time immemorial as guards. These dogs can easily pull down a man, and to an observer some distance off, would appear not unlike their human masters when the latter were enveloped in their blankets. The Chinese at this time regarded the Tibetans as a most barbaric race little removed from savages. They even accuse them of cannibalism, and of sacrificing human victims to their awesome, fiendish deities. The modern

Tibetan vehemently denies such charges, but ritualistic cannibalism did undoubtedly exist.

In Tibetan records of the seventh century, it is stated that in earlier times the country was divided into thirteen principalities, each with its own ruler, little better than a brigand chieftain, waging continual war with his neighbours. Tibet still remains divided into the same number of provinces, but their boundaries have altered. It appears from Chinese sources, that during the fifth and sixth centuries these petty kingdoms were welded into one central monarchy, which attained considerable power, especially under the rule of King Nya-thri-tsem-po, the ancestor of Tibet's greatest monarch, Srong-tsan-gampo. At this time the power of Tibetan arms was making itself felt in India and China. In A.D. 640 Tibetan armies overran the Chinese provinces of Szechuan and Kansu and forced the Chinese Emperor to conclude a humiliating peace, one of the terms of which was the handing over of a princess of the Imperial House as a wife to the young Tibetan monarch, Srong-tsan-gampo. This lady,¹ an ardent and devout Buddhist, together with one of the king's other wives, a Nepalese princess,² who professed the same faith, persuaded the monarch to embrace their religion as his own.³ Buddhism had been introduced into Tibet at least a century earlier by emigrant monks from Nepal, but it had made very little headway. Now, however, Srong-tsan-gampo declared it the State religion, thus giving the struggling faith an impetus which has continued

¹ Princess Wencheng, (Kong-jo), daughter of the Emperor Tai Tsung.

² Princess Tri-tsun, daughter of the King of Nepal.

³ The King, Srong-tsan-gampo, also married three Tibetan ladies.

to the present day. King Srong-tsan-gampo, besides being a great soldier, was a patron of the arts, the taste for which he acquired from his Chinese wife. In spite of considerable opposition from his nobles he introduced writing into his country and encouraged the colleges that even then were being established by Indian and Nepalese immigrant monks. He sent a mission, headed by Thonmi Sambhota, son of Anu, to India, whence, after researches conducted over a period of twelve years, it returned to Tibet with an alphabet based on the Deva-nagri Lantsa characters of those times. Thonmi Sambhota, with his sixteen companions, has since been canonised in the Lamaist Pantheon. The King's Chinese wife seems to have exercised unflagging zeal in proselytising for the Buddhist faith. She established many monasteries in various parts of the country, with the object of eradicating the older Bon religion, a shamanistic worship. Her principal activities were carried on in the provinces of Ü and Tsang. So thorough was she that nowadays no black Bon is to be found in this region though they flourish elsewhere. Prior to the introduction of Buddhism as the State faith, Bon had been universal throughout the country. It was devil worship pure and simple. Even to-day, its adherents still practice its rites. Many of its beliefs and much of its ritual have been incorporated in present-day Lamaism.

Srong-tsan-gampo introduced a criminal code, as well as a code of morals. The latter, under the influence of his Nepalese wife, was based on the form of Buddhism then in vogue in Nepal. He appointed priests to the new State Church and founded many

monasteries for the training of ministers for his new faith. This monarch was also a great builder, the best known examples of his work being certain portions of the Potala Palace at Lhasa, and the Jokang, the temple built for the reception of the sacred image of Buddha brought as part of the Chinese princess's dowry. He selected Lhasa as his capital, which has since remained the principal town in the country. The Chinese princess introduced many domestic arts, among others those of pottery-making and butter churning. The former, has, however, been discontinued. Nowadays only the roughest articles of earthenware are made in Tibet. She also taught her subjects to mill flour and to brew beer from barley. This has remained the national beverage. Owing to her efforts, Tibetan civilisation is largely based on that of China and Chinese culture pervades the upper classes. Notwithstanding his work of introducing and establishing reforms in his own country, Srong-tsan-gampo found time to conduct successful campaigns against Nepal and China. He died at the age of eighty-two, from an epidemic disease, probably smallpox. His Chinese and Nepalese queens did not long survive him.

His descendant, Thri-sron-de-tsan, proved a worthy successor. In the teeth of strong opposition on the part of his nobles, he invited Padma Sambhava, a tantric Buddhist priest from India, to visit Tibet. This cleric firmly established, in the Tibet Church, the use of the tantric ritual of Buddhism he practised. To this end he founded many institutions for the study of religion, among these being the college at Samye, dating from 870, and still flourishing. The oldest

educational centre in the country, it is visited by multitudes of pilgrims even at the present day. Its founder is looked upon as one of the most holy saints of the Lamaist Church, and revered by millions as second only to the Buddha himself. Under the ægis of the king Padma Sambhava founded the order of priests called *Nyingmapa*, or "the old sect," now known as the Red Caps, from the colour of their head-dresses. This order, for many decades, wielded the supreme power in Tibet.

Thri-sron-de-tsan, like his forbear, was a patron of the arts, and caused many works on astrology, medicine, and religion to be translated from Chinese and Sanskrit into Tibetan. He also recodified the civil and criminal laws, and laid the foundation of an efficient administration of his realm. He was succeeded by Muni Tsem-po, who, even in those early times, was imbued with socialistic ideas. This monarch conceived the plan of dividing all the land in the country equally among all his subjects. By putting this scheme into execution, he alienated the nobility, without benefiting the masses. Within a very short time the land had again come under the control of its old owners while the poor and ignorant peasantry had reverted to their former servitude. Not dismayed by his failure, Muni Tsem-po again attempted the experiment. On this occasion he so enraged his nobles that they contrived his assassination, some writers saying that the monarch was poisoned by the hand of his own mother. During his reign tea was introduced from China. In Tibet, by all classes of the people, tea is imbibed in incredible quantities all day long. A Tibetan can consume forty or fifty cups a day.

Towards the end of the ninth century when Ralpa-chan was king, standard weights and measures were introduced from India. Under him priestly orders were firmly established, the monasteries being endowed with large estates which they farmed out taking the rent mostly in kind. He was murdered by his brother, Lang Darma, an adherent of the old Bon faith bitterly opposed to the lamas. The fratricide seized the throne and in three years succeeded in almost undoing the work of centuries. He disendowed the monasteries, killed or drove away the monks, and dealt Tibetan Buddhism a blow from which it did not recover for over a century.

During the preceding reigns Tibet had been at the zenith of her power, her empire extending from Mongolia to the Indian frontier and from China to Baltistan. Her armies were the dread of her less warlike neighbours, especially of China. The introduction of Buddhism, with its teachings of non-violence was primarily responsible for her decline, but the immediate cause was Lang Darma's folly in destroying without replacing. Exasperated by the destruction of his monastery and the murder of his brethren, a certain high lama determined to put an end to the tyrant's life. Donning black robes and a black hat, lined with white cloth, he attracted the attention of the monarch who was out riding, by his peculiar dance. The King summoned the lama to approach and perform for his benefit. In the gyrations of the dance the priest gradually drew nearer and nearer to the King, until he was able to shoot him by means of a short bow and arrow concealed in his capacious sleeve. In the confusion that ensued the

lama changed his robe and hat inside out so that when search was made for a black-robed assassin he was nowhere to be seen. Jumping on a pony the priest made good his escape. This forms the theme of the most famous of the religious dances of the lamas, the Shwa-Nag, or Black Hat Dance.

The Tibetan Empire now fell to pieces. In place of the central monarchy there arose petty chieftains, each with his own fortress and retainers. These barons waged continual war among themselves. Brigands and the barons' troopers made the country unsafe for travel. Trade came to a standstill and the outlook was black indeed. Once again, however, Lamaism raised its head, and, though decades elapsed before it had regained its former influence, it eventually became more powerful than before the catastrophe brought about by Lang Darma. Despite the dangers of travel, learned and pious Buddhist priests from India visited Tibet. One of them, Atisha founded a monastery at Nye-thang, a few miles from Lhasa, an institution which still flourishes, with fifty resident lamas. These Indian Buddhists were welcomed by the Tibetan lamas and did much towards remodelling the Lamaist Church. The hermit saint, Milarepa, also flourished at this epoch. From his poems we obtain a very good idea of the everyday life of the countryside. He is reputed to have written one hundred songs, which have been embodied in a volume called *Gur-Bum*. Intercourse with Mongolia, especially on matters of religion, was considerable, and the Sakya high priest, when visiting that country, was an honoured guest of its ruler, a grandson of the famous Mongol conqueror, Ghenghiz Khan. By 1270 the Lamaist Church had

regained its ascendancy in Tibet, and the Sakya sect, an offshoot of the older Nying-mapa, wielded the supreme power in spiritual affairs, so, when the Sakya Abbot visited the Mongol Emperor of China, and received from him supreme temporal authority in Tibet, he did not find it difficult to assume the powers thus granted. (It was an Abbot of the Sakyapa through whom the Emperor Kublai Khan, in the face of competition of Christian and Mussalman missionaries, was converted to Buddhism.)

Up to 1350 the Sakya pontiffs reigned supreme; but in that year Chang Chub Gyaltsen, a robber chieftain, welded together many of the clans, overthrew the Sakya priest-king, and established himself as ruler of Tibet. His dynasty remained in power until 1635, when it was overthrown by the governor of the provinces forming central Tibet. The representative of the defeated family surrendered, but was not spared, being sewn into a hide bag and drowned in the Tsangpo. In 1640, with the assistance of a Tartar general, Gushi Khan, the Abbot of the new sect of the Gelukpa, or Reformed Church, which had been growing in power for two centuries, succeeded in grasping the reins of government. Gushi Khan was given the post of military commandant of Lhasa, to remain with his heirs in perpetuity. Under him, Tibet enjoyed great prosperity.

The Gelukpa, commonly known as the Yellow Caps, from the colour of their head-dresses, had been formed by Tsong Kapa in an attempt to purge the Church of many abuses which had crept into its beliefs and ritual. Tsong Kapa was succeeded by Geden Druppa in 1474. After his decease his soul was believed to have

been reborn in a child, Je Gedun Gyatsho, who followed Geden Druppa as high priest of the Reformed Church. Gradually these Abbots were selected on the theory of reincarnation, a practice that was copied in the cases of other high lamas also. The third Abbot was the first to be known as "Dalai." A title was conferred on him during a visit to the Mongolian prince Althan Khan. "Dalai," more properly "Tale," is merely the Mongolian equivalent of "Gyatsho," part of His Holiness's Tibetan name, Sonam Gyatsho. It means "Ocean of Virtue."

The fourth Dalai Lama died when only twenty years of age, and so left no mark on his country's history. His religious name was Yonten Gyatsho. In the course of the seventeenth century several marauding Tartar armies invaded Tibet, burning and pillaging the countryside. The king's lack of success in dealing with these invaders contributed in no small way to his downfall and the abolition of the monarchy.

But it was not until the accession of the fifth and greatest Dalai Lama, Lobsang Gyatsho, that the Reformed Church really came into full power. We have seen how, with the aid of the Tartar Gushi Khan he overthrew the monarchy in 1640 and assumed the temporal rule of the country. In spite of the high sounding titles conferred on his Tartar assistant, Lobsang Gyatsho managed to keep all real power in his own hands and proved a wise and strong ruler. Under his supervision was built the greater part of the imposing Potala Palace which had been badly damaged by fire during the Tartar raids. Formerly the seat of Tibet's most famous secular

monarch, Srong-tsan-Gampo, the Potala now became the residence of its most famous priest-king.

Shortly after his accession, the fifth Dalai Lama assumed divinity, announcing that he was the incarnation of Chenresi, the patron saint of Tibet. He effectually silenced all opposition to this assumption by slaying all who refused to recognise and acknowledge his godhead. Originally a monk of the monastery of Drepung, near Lhasa, he continued to favour this institution. He permitted one other high lama to share his divinity, Lobsang Chokyi Gyaltsen, the Abbot of the Tashilhunpo monastery, near Shigatse. This cleric had been the Dalai Lama's tutor during his youth and was now allowed to assume the incarnation of Buddha Amitabha, with the title of *Panchen Rimpoche* or "Precious Gem of Learning."

Lobsang Gyatsho, visited the Chinese Emperor at Peking and was confirmed in his rulership by that monarch, seals of office being bestowed upon him. In return he swore an oath of fealty to the Emperor. These seals are still in use as the State seals of Tibet. During his reign, Europeans crossed the frontiers of Tibet for the first time, the earliest to set foot in the Forbidden Land being a Jesuit priest, Antony Andrada, though the first actually to enter Lhasa were the Jesuit father Grueber, and the Belgian, Count D'Orville. These two travellers arrived by way of China, via Sining Fu and the Koko Nor. They testify to the ruthless methods of the fifth Dalai Lama in stamping out all opposition to his rule. Grueber describes that pontiff as "Devilish God the Father who slays all who refuse to adore him." In 1676, Lobsang Gyatsho, old and enfeebled, retired to

a monastery to spend his last days in religious meditation. To a regent Sangye Gyatsho, reputed to be his natural son, he deputed all authority, the seals of State, and the powers necessary to carry on the administration during his retirement. This regent was as unscrupulous as his master, and when the latter died in 1680, managed to conceal the fact of his demise for no less than sixteen years, thus keeping the supreme power in his own hands for that period. In this deception he must have been aided by the Chinese who wished the fiction of the fifth Dalai Lama's life to be maintained as long as possible, for through him they were able to control the Mongols. The secret leaked out in 1696, and Sangye Gyatsho was forced by popular indignation to set up a new Dalai Lama.

The sixth incarnation of Chenresi was found in the person of a youth, Tsangyang Gyatsho. Unfortunately he developed extremely dissolute habits and did not at all conform to the rigid self-discipline enjoined by the monastic code. He rather preferred to take his pleasures among the common people, among whom it was his favourite occupation to wander at night. That he was a youth of some artistic tendencies and of sympathetic character is demonstrated by some of his poems which are still sung in Tibet. Certain of the verses are full of pathos, and seem to be the outpourings of a soul confined behind the bars of uncongenial and irksome surroundings. The young Dalai Lama was undoubtedly a creature of the regent, who continued to rule in all but name. Shortly after his accession, the wild life led by the youthful pontiff was made the excuse for his expulsion by the Chinese, who also feared the ever increasing power of Sangye

Gyatsho. In 1706, Tsangyang Gyatsho was arrested by the Chinese Ambans at Lhasa and exiled to Litang, where he is said to have died shortly afterwards. All the available evidence points to his having been poisoned by the Chinese or at their instigation. This event caused considerable unrest among the Tibetan people, and in the general confusion that followed, the regent, Sangye Gyatsho, was also assassinated, the Ambans again being at the bottom of the plot.

The lamas of the Gelukpa now decided to elect a Dalai Lama from among their adult members, the method of selection of the head of the Reformed Church by incarnation having, in their opinion, failed to produce a suitable leader. An aged and learned monk, Lhasang Kang, the youngest son of Ratna Gyalpo, was selected as Abbot. The masses of the people, however, would have none of him, and brought forward a child born at Litang shortly after Tsangyang Gyatsho's death, asserting he was the true reincarnation of that prelate. This child was kept for safety at Sining Fu, on the Sino-Tibetan frontier. Feeling ran high over the question of the succession. Eventually civil war ensued and Chinese troops were called in to restore order. The Ambans had formerly lent their support to the selected candidate of the lamas, but in face of the opposition, they transferred their support to the candidate put forward by the people. No doubt they felt it would be easier to control a regent, during a young Dalai Lama's minority, than to bend to their will an adult representative of the powerful Reformed Church of Tibet. In the midst of the turmoil over the succession, a marauding Tartar army swept down on Lhasa and sacked it, and were

only driven off by the assistance of the Chinese troops who happened to be in Tibet in connection with the question of the succession. The assistance afforded to the Tibetans on this and on other occasions gave China an increasingly powerful influence in the conduct of affairs in the country.

The seventh Dalai Lama, Lobsang Kalsang Gyatsho, was then formally installed as the head of the State Church, and the lama selected by election was imprisoned in the monastery of Chakpori, now a Medical College. The Dalai Lama was stripped of all temporal power, this being vested in the hands of a regent, who, in his turn was controlled by the two Chinese Ambans, henceforward permanently stationed in Lhasa. These Ambans, with the weight and influence of the Chinese Empire behind them, and subject only to the Emperor, were the real rulers of the country. Successive regents had to bribe them heavily for their appointments, thus placing themselves entirely in the hands of the Ambans. The new Dalai Lama chafed at the restrictions placed upon him by the regent, and in 1727, having definitely quarrelled with that official, instigated his murder. This act called down on his head the wrath of the Ambans, who slew all concerned in the crime, with the exception of the Dalai Lama, whom they arrested and imprisoned, appointing another regent called Kisri, who soon fell out with his masters and was in his turn assassinated at their orders. Kisri was extremely popular with the Tibetan people. Enraged at the murder of their favourite, they rose *en masse* and massacred all the Chinese resident in Lhasa, including the Ambans. This brought upon them the vengeance of the Chinese Emperor who despatched a punitive

expedition to Tibet, which crushed all opposition to Chinese dominance. The Chinese assumed full suzerain powers and Tibet became a province of the Celestial Empire. After the death of the seventh Dalai Lama in 1757, the Chinese took into their hands the appointment of his successors. Jampal Gyatsho, the eighth Dalai Lama died in 1803, and from that time to the accession of the present and thirteenth Dalai Lama, no Tibetan Pope has lived beyond the age of twenty-three years. The actual figures for the ninth, tenth, eleventh, and twelfth Dalai Lamas are respectively eleven, twenty-three, seventeen and twenty years. These figures give some idea of the policy pursued by the Chinese in order to retain all temporal power in Tibet. The regents knew their terms of office depended entirely on the Dalai Lama not attaining majority and taking over the rule of the country. It was far easier to control a regent whose very life depended on his pleasing his masters, than to influence a god-king wielding ruling powers over a people blindly devoted to his service, who would be strongly supported in any opposition he might offer to outside authority.

Towards the end of the eighteenth century the Gurkhas of Nepal, flushed with their victories over the neighbouring states of Sikkim and other small Himalayan principalities, began to extend their conquests towards Tibet. In 1792, they penetrated as far as Shigatse, on the Tsangpo, which they sacked. Retribution quickly followed. The Chinese despatched an army to exact compensation, and the Gurkhas were forced to conclude a humiliating peace outside the walls of their capital, Khatmandu. The terms of this peace included the payment to Tibet of an

annual tribute of ten thousand rupees. In 1841 Tibetan territory was again invaded, this time by a force of Dogras under the command of Zorawar Singh. This army occupied the provinces of Rudok and Gartok in western Tibet and looted the monasteries and the villages. The Chinese again sent troops to eject the invaders. Aided by the local levies, they exterminated the Dogras. Once more, in 1884, the Gurkhas tried conclusions with the Tibetans, who this time received no support from China. The alleged ill-treatment of Nepalese traders in Lhasa was made the excuse for the invasion of Tibet. No engagements of any importance took place, and shortly after entering Tibetan territory, the Gurkha army was recalled owing to internal troubles in its own country. Before leaving Tibet, the Gurkha general concluded a treaty by which the Tibetan Government bound themselves to pay an annual subsidy to Nepal of an amount similar to that exacted from the latter by the Chinese. Another condition was the establishment of a Nepalese Agency at Lhasa, with an escort, for the purpose of watching over the interests of Gurkha traders and subjects in that city.

Official intercourse between the governments of India and Tibet commenced in 1774, when George Bogle, at the instance of Warren Hastings, visited the Tashi Lama at Shigatse. Bogle's object was to open trade between the two countries. Though no actual business resulted from this mission, friendly relations were established. Bogle was unable to penetrate to Lhasa, hence the fruitlessness of his enterprise, for the Tashi Lama had no power to complete any agreement on behalf of the Tibetan

Government. The mission headed by Captain Samuel Turner in 1783 was attended by the same lack of success. For the next hundred years, no attempt was made to establish trade relations between the two countries.

In 1888, continued encroachments by the Tibetans on the territories of Sikkim, under the protection of the Government of India, compelled the latter to deal firmly with the offenders. A force was despatched to put a stop to this trespass, and entered the Chumbi Valley. One direct result was the Trade Regulations of 1893, by which trading facilities were granted to Indian merchants and all import tariffs on goods imported from India were remitted for five years. It very soon became obvious that the Tibetans did not intend to observe these provisions. When called on to carry out their part of the agreement the Tibetans blamed China for the trouble, while that Power in turn, stated her inability to force the Tibetans to observe their obligations. Thus a deadlock arose, the state of affairs growing steadily worse, until, in 1904, it was decided to send a Mission, accompanied by a strong escort, to Tibet, to settle the question. This Mission, owing to the vacillation of the Tibetans and Chinese, and their failure to send properly accredited representatives, was forced to proceed into Tibet as far as Lhasa. On arrival there, it was found that the Dalai Lama had fled to Mongolia; but after some delay the Tibetan National Assembly authorised the Abbot of the Ganden Monastery, who was acting as regent during the absence of the Dalai Lama, to sign the new Trade Regulations, demanded by the Government of India. This Mission, headed

by Colonel Younghusband, met with a certain amount of armed resistance, which was, however, quickly quelled. Badly armed, and still more badly led, raw Tibetan levies had no chance against trained and seasoned troops. By the terms of the new treaty free trade was assured for British subjects. No import tariffs were to be imposed on goods brought from India nor were duties to be levied on goods sent from Tibet to India. Trade Marts were properly established, at each of which an officer of the Political Department of the Government of India, styled a Trade Agent, was henceforward stationed with a military escort to watch over British interests. Since then no further trouble has arisen in this connection.

The Dalai Lama had fled from Lhasa in 1904. Until 1909 he was a wanderer in Mongolia and China. He was accompanied by a Buriat Lama named Dorjjeff, his former tutor, who by virtue of this office had obtained considerable influence over the young prelate. Dorjjeff was working for a Russo-Tibetan rapprochement but failed to bring this about. In 1909 the Dalai Lama again returned to his capital, but after a stay of only a few weeks, was again forced to flee, this time from the Chinese whose influence in Tibet he had determined to overthrow. His Holiness took refuge on this occasion in India, where, as the guest of the Government of India, he remained for some three years in the hill station of Darjeeling where a house was placed at his disposal. Since that time, he has remained true to the friendship he then formed with the British. He now looks on that Government as his greatest supporter.

The revolution of 1912 in China, which left the

Chinese garrisons in Tibet stranded without orders and without pay, gave the Dalai Lama the opportunity of returning to his own country in safety. The Tibetan people rose as one man against the Chinese and without difficulty drove them from the country. On his return to Lhasa that year, the Dalai Lama found the last traces of Chinese occupation being rapidly wiped out. From that date, His Holiness has wielded supreme temporal powers in Tibet, untrammelled by any Chinese influence and is now absolute master of his realm. In 1912, the Russian agent, Dorjief, was expelled from Tibet. So Russia has also ceased to be a factor worthy of consideration in Tibetan politics.

Owing to a difference of opinion between himself and the central government at Lhasa, over a question of revenue, His Serenity the Tashi Lama, the prelate of Tashi Lhunpo, fearing personal harm, fled in 1923 from Tibet. Regarded as equally holy with the Dalai Lama, his withdrawal from his people has caused a schism in the Lamaist ranks, the effects of which have yet to be seen. Undoubtedly he has left a large following who are opposed to the Dalai Lama, and would even welcome the intervention of China to reseat him on his throne. The Tashi Lama is at present in China the honoured guest of the authorities at Peking, who possibly regard him as a useful political weapon should they at any time decide to attempt to resume their suzerainty over Tibet.

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C H A P T E R T H R E E

Government

THE government of Tibet is autocratic. All matters of internal administration and foreign policy pass through the Dalai Lama's own hands. Without his personal orders nothing can be done in these affairs. As we have seen, the powers of the Dalai Lamas have not always been so great, for since the death of the fifth and greatest pontiff to the time of the present priest-king, none of the incumbents of the Lamaist throne wielded any considerable influence in the conduct of affairs. The government of the country was carried on by regents, under Chinese Ambans, who took care that none of the successive young Dalai Lamas should attain majority, and so be entitled to exercise sovereign powers. The practice was to send the Living Buddha, when about to attain majority, to the shores of the Mule-thing Lake in Chho Khor Gyal, some twelve days' journey to the south-east of Lhasa. While meditating in the large monastery close by, the Tibetan pope was believed to meet in the spirit, Palden Lhamo, the tutelary goddess of the locality who warned him of his future fate and conversed with him on the Lamaist faith. Furthermore, gazing into the waters of the lake, the Dalai Lama was said to see in a vision,

reflected on the still surface, the mansion prepared for him in the Paradise of the Gods. On his return to the Potala, the Lama pope invariably died, undoubtedly from poison administered by the Court physician, a creature of the regent, who, like his Chinese masters, was reluctant to relinquish his lucrative position.

The present pontiff, Ngawang Lobsang Thubten Gyatsho, fully aware of the fate in store for him, was in due course sent to Chho Khor Gyal at the age of eighteen, but the consequences that had overtaken his predecessors did not overwhelm him. The Court physician of the time happened to be a devoted personal adherent of the young Dalai, and instead of administering poison he divulged the plot to the Dalai Lama, who, aided by the devotion of his immediate followers, escaped the fate of his predecessors. By a counterplot those opposed to his assuming ruling powers mysteriously died or disappeared. When he attained majority he took into his own hands the sovereignty. The Chinese, however, still exercised considerable influence in Tibet, but fearing the growing power of the Dalai Lama, the Emperor invited him to visit Peking, no doubt intending to put an end to his activities. Such an invitation was tantamount to a command. The Dalai Lama therefore accepted it, but was astute enough to see through the wiles of the Emperor, and by exercising great precautions, succeeded in returning to Tibet alive. He had been gradually gathering round him a national party, bitterly opposed to China. He was not yet powerful enough to throw off the Chinese yoke, indeed, a few weeks after his return he

was forced by the Chinese to flee for his life. He took refuge in India, whence he was unable to return to Tibet for nearly three years. In 1912, owing to the establishment of the Republic in China, and the internal troubles consequent thereon, he was able to go back in triumph to his capital. His followers expelled all Chinese from Tibet and the yoke of the celestial Empire was thrown off. Among the Tibetans the Dalai Lama is immensely popular. Not only do they recognise him as the Living Buddha, they also realise his immense services to his country and people.

In addition to his secular duties the Dalai Lama exercises control in all spiritual matters. He is therefore an extremely busy man. Every matter of any importance, from appeals in civil cases to questions of foreign policy, is brought to him. He appoints and dismisses officials. He is the highest court of appeal. All questions are put into writing, and placed before His Holiness. Below each matter on which orders are required is written the sentence "To be or not to be." Over whichever he desires of these two phrases, the Dalai Lama places a dot, of bright blue ink, which no other person is permitted to use, thus signifying his wishes. Confirmation of grants of land, sanction of leases of State property, are ratified by his making upon them, with his right hand, the entire impression of the palm and fingers, previously placed on an inked pad. In letters of any importance, he merely inscribes the day and month in his own blue ink, at the end of the document. In addition to his State duties, the Dalai Lama spends several hours daily in prayer and meditation, and in interviewing and blessing pilgrims of importance.

To assist in the administration, His Holiness appoints an official called *Silon*, whose duties correspond to those of a Prime Minister. This officer, invariably a layman, is selected from among the old and tried state servants, and acts as the medium by which the Council of Ministers communicates with their ruler. This Council of Ministers, more generally known in Tibet as the *Kashak*, from the building in which it meets, was founded during the reign of the seventh Dalai Lama. After a matter has been discussed in the *Kashak*, a report is drawn up and forwarded to the Prime Minister, who in turn submits it, with his own opinion, to the Dalai Lama, for final orders. These having been obtained, the necessary action is taken, and the document filed in the State archives. The four members of the *Kashak* are called *Shap-pes*, or "Lotus of the Feet". Three are usually laymen, the fourth being a lama, all being directly appointed by His Holiness. They have no fixed period of office, their positions depending entirely on their remaining in favour. Each member of the *Kashak* holds one or more portfolios in the government, the administration being divided into Departments of Justice, Agriculture, Revenue, Army, Police, Coinage, etc., the Dalai Lama himself dealing with matters of Foreign Policy. The Prime Minister never attends the deliberations of the Council of Ministers, but simply acts as a go-between. He records his own opinion on the matter under discussion, but this is appended to, not incorporated in, the report of the *Kashak*.

In addition to the *Kashak*, another Council, called the *Tshongdu*, or national assembly, is occasionally summoned to discuss questions of national importance.

It is composed of all state officials of and above the fourth rank, the Abbots of the large and important monasteries in and around Lhasa, and certain of the great Landowners. The *Silon* and the *Shap-pés* may attend its deliberations but may take no part in its debates. The *Tshongdu* forwards its recommendations to the *Kashak*, who in turn communicates them to the Dalai Lama through the Prime Minister. The *Tshongdu* seldom meets, for of late years there has been little to trouble Tibet from China. The offices of the government departments are all situated in Lhasa, and are staffed by both lay and lama officials. State officials in Tibet number 350, half of whom are laymen, and half priests. At the head of each office is an official of high rank, responsible for the efficient running of his charge. These usually obtain their appointments by bribery or purchase; and as they reckon to recoup their outlay with interest during their term of office, the amount of speculation and oppression that goes on may be imagined. Clerks and minor officials are recruited from the government colleges for officials, successful candidates being appointed at certain great festivals. Theoretically, anyone may become a student of these institutions, but actual appointment depends on influence more than on ability. A minor clerkship in one of the government offices is the first step to rank and fortune in the service of the State.

Apart from the central administration at Lhasa, the executive part of the government is carried out by provincial officers. Tibet is divided into thirteen provinces, which again are divided into fifty-three districts. To certain of these provinces governors are

appointed, while in each district magistrates carry on the executive. The usual practice, except in the case of small districts, is to appoint one lay and one lama official to each post, with equal powers, the idea being that one will act as a check on the other and thus prevent loss to government by speculation and embezzlement. The system does not, however, work out in practice, both lay and lama officials being venal. Absentee officialdom is rife, many of the provincial governors and magistrates never going near their charges, but deputing a steward, or *Ghhabdzo*, to carry on the administration of their affairs. Each governor and magistrate usually holds a particular appointment for a period of three years after which he is transferred. Officials are paid very little salary, and that not regularly, the usual practice being to grant them estates, which they enjoy during the period of their government service. They depend for the greatest part of their income on bribery. This is tacitly recognised by the government. Provincial magistrates are never more pleased than when two wealthy litigants appear before them for their verdict must be bidden for as at an auction. Only in cases where persons of the highest rank are involved does justice stand any chance of prevailing, and then only because the judges fear an appeal to the Dalai Lama. It must be stated that His Holiness does not personally approve of the corrupt practices indulged in by many of the officials, and does his utmost to suppress them ; but it is seldom that such matters are brought to his notice.

The fifty-three districts of Tibet are each presided over by one or two officials called *Jongpens*, literally

"Fort Commanders," Each district has fortified head-quarters. Like the provincial governors to whom they are subordinate, these *Jongpens* grind the uttermost farthing from their people. The powers of a provincial governor are very great. He can try and convict and punish either by fine or even by death any person of rank equal to or lower than his own. He also supervises the collection of the revenue by the *Jongpens*. The *Jongpens* within their own jurisdiction, have similar powers in civil and criminal cases in which persons of rank not superior to their own are implicated. Persons sentenced by *Jongpens* have the right of appeal to higher authorities in Lhasa. Theoretically, all sentences of death or mutilation must be finally passed by the Dalai Lama, but in practice the sentence is first carried out, and then the matter reported to Lhasa.

Below the *Jongpens* come the village headmen, who are responsible for the collection of taxes usually paid in kind, and for remitting the same to the district head-quarters. They also try petty cases and are the assessors for taxation in their own villages, for they know exactly what each villager can pay. The office of headman is hereditary, and of local influence. The headmen are responsible for the supply of free transport to government officials travelling through their jurisdictions. This tax, for it is little else, causes much hardship to the people, who may possibly be called on to provide animals and labour at the height of the harvest. Taxes are realised on all goods passing along the trade routes, by a head-tax on all adults, and by land taxes. Further revenue is obtained by lending state monies to traders of repute, who may be

in need of temporary financial accommodation, and are prepared to pay interest slightly above normal for the convenience. Gifts of pilgrims at the great shrines also form a not inconsiderable portion of the state income.

The heaviest item of government expenditure is that devoted to the upkeep and maintainance of the state monasteries, in which dwell thousands of monks, who do little work, but are fed and clothed at the expense of their lay brethren, a great drag on the progress of the country. Of recent years the Tibetans have been developing a standing army, equipped with modern weapons, and trained on modern lines. Every fit man between the ages of sixteen and sixty was liable for service in the old militia ; but this was found inadequate for defensive purposes, for as soon as they felt that they were needed on their farms, the militia quietly dispersed to their villages. Their new army has cost considerably more than the Tibetan government can afford. The establishment of a Police Force based on the Indian model, also absorbed considerable revenue. It proved so unpopular that only a remnant is now left in Lhasa.

The priesthood wields great influence in secular affairs and brooks no interference from any layman. With a member of their own order on the papal throne such a state of affairs is only to be expected. The present Dalai Lama, however, fully realises the drawbacks of this power in the hands of the priesthood and by careful appointments of the Abbots of the great and influential monasteries, he endeavours to curb their powers. The Abbots of the three large institutions of Drepung, Sera and Ganden, with their

following of over 20,000 fanatical lamas, are a force that has to be taken into account when introducing reforms prejudicial to priestly interests.

After the priest-king himself, probably the most influential man in Tibet is another lama, the *Dronyer Chhembo*, or Grand Secretary to His Holiness. This official has the ear of the Dalai Lama at all times. His income from "presents" is enormous, and in the course of a few years he becomes an extremely wealthy man. Being a priest he does all he can to further the interests of his order. All seekers after office and all suppliants desirous of appearing before the Dalai Lama, endeavour to obtain his sympathy, for which, of course, a fee is levied.

Civil and Criminal procedure is governed by a code called *Shal-che Chuk-sum*, the "Code of Thirteen Judgements," a copy of which is in the hands of every official employed in its administration. This code provides punishments that are draconic in their severity for crimes that in Europe would be considered trivial.

Public works, such as bridge building, and the making and the repairing of roads, are carried out mostly by forced labour, or as a punishment to those found guilty in criminal cases. In a case of incest that came under the writer's notice some three years ago, the guilty parties were required to repair the roads and bridges for a distance of some thirty miles.

Postal arrangements in Tibet, while primitive, are effective. State correspondence beyond which there is little else, is carried by special riders, or by runners. Posting houses are placed along the trade routes and

by a system of relay horses and men, the mail carriers cover enormous distances in very short times. The mounted men have a girdle sealed around their clothes, to prevent them from disrobing for sleep while carrying the mails, and the seal on this must be shown intact to each of the post-masters *en route*. Postage stamps are in use, but are of the crudest design and colouring. It is difficult to obtain them in large numbers, for the number of sets printed is extremely limited. These stamps, about an inch square, are of five values and ungummed, being printed in sheets, from which the stamp required is cut with scissors, there being no perforation, and used on letters and small parcels. The central design on each denomination is the same, a lion, symbolical of the Dalai Lama, the Lion of Tibet. His effigy may never be placed on the stamps, for should they fall to the ground and be trodden underfoot, this would bring dishonour upon him even though it was done unintentionally. Around the central device is printed in Tibetan and English "Tibet Postage," and the value, which varies from one tranka, or sixpence, to one khakang, or one penny, intermediate values being the equivalents of fourpence, threepence, and twopence. The colours of the various values, vermilion, red, purple, blue, and green, vary according to the whim of the printer. The stamps are printed in blocks of twelve.

A telegraph line now exists between Gyantse, where a telegraph office is maintained by the Government of India, and Lhasa. Except for occasional supervision by the Indian Telegraph Department, this line is entirely staffed and run by Tibetan

officials, most of whom were trained in the Indian Telegraphs. Telephones are also used in Lhasa, between the important government offices and the residences of the Dalai Lama at the Potala Palace, and at his summer palace of Norbu Linga.

C H A P T E R F O U R

Religion

THE earliest form of worship in Tibet was known as Bon, which flourished all over the country till the introduction of Buddhism in the eighth century. The Bon religion was shamanistic, devil-worship pure and simple. Although the Lamaist cult has now absorbed large numbers of its adherents and has gathered into its hands the supreme power in the country, even now, in many remote parts of Tibet, Bon still flourishes. And many Bon beliefs with much Bon ritual have been incorporated into the Lamaist religion.

Like all peoples similarly situated, old-time Tibetans ascribed the ills that afflict mankind to the malignant influence of devils and evil spirits. They saw their handiwork in storm, blizzard, avalanche, and in all the bitterness of the weather of the wind-swept upland plains. All sickness, whether of mind or body, was due to possession by demons. There must therefore be propitiation of the evil ones through their shamans or priests. These, by black magic, incantations and sacrifices, endeavoured to protect their flocks from the anger of the spirits and demons. Not only animals, but human beings were offered as sacrifices. This is evident from contemporary Chinese records,

and from the relics of Bon worship still extant in Tibet. Ritualistic cannibalism was practised by both priests and laymen. Even now, ascetics sometimes eat the flesh of dead persons. In early days each family had its private priest, who accompanied his patrons wherever their nomadic habits led them. He advised when and where fresh pastures should be sought. He treated sickness by the exorcism of devils and was consulted in every detail of ordinary life. The Bon priests influenced the people largely by oracles, whom they feigned to consult on all matters, trivial or important. These oracles were a powerful political weapon for the leaders of the nation had implicit faith in their prognostications, delivered, as usual in ambiguous terms. Bon worship was invariably celebrated at night. The rites were performed in gloomy caverns, the altar and the celebrants being lighted only by the fitful flames of a dim fire. The service ended in the most revolting and depraved orgies. In their religious ritual, the Bonpa perform all movements in the direction opposite to that of Lamaists, e.g. where a Buddhist will pass a Mani wall leaving it on his right hand, Bonpa will pass it on the left. As the early Tibetans were purely nomadic, no early Bon temples have been discovered. The oldest in existence are those founded after the fifth century, and even these have been rebuilt and altered so much that few traces of the original edifices remain.

Under King Srong-tsan-Gampo, who had two Buddhist wives, that faith became the State religion of Tibet about A.D. 650, but for some time it made little headway except among the immediate followers

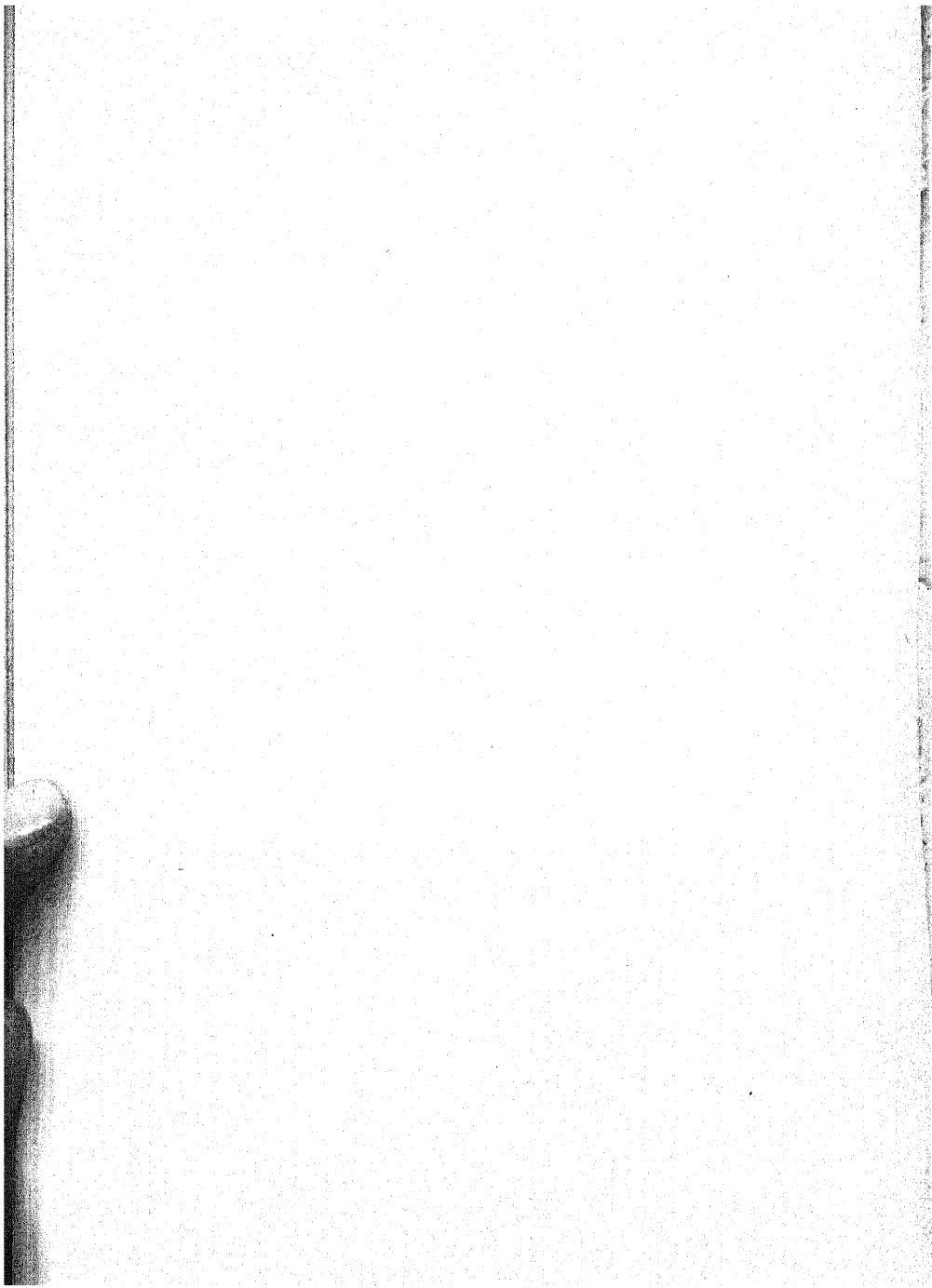


A PILGRIM GAINING MERIT

Measuring his length on the road, he marks where his hands reach, then placing his feet in that mark he proceeds in painful slowness to his destination.

A GROUP OF STROLLING PLAYERS

They are wearing headdresses, masks, balloon skirts, and ear flaps, used in the drama *Trime Kunden*.



of the Court. The form of Buddhism introduced was based on that then practised in Nepal and China with all the corruptions there prevalent. Though monks from India and Nepal were encouraged to visit and to settle in Tibet, the old Bon faith still claimed large numbers of followers among the common people. After the death of Srong-tsan-Gampo the Buddhist Church in Tibet seems to have lost ground despite the efforts of his successors to maintain and increase its prestige. The people preferred their old beliefs to the new teachings introduced by the late king's wives. The devils who caused the blizzard that swept away their flocks, and the evil spirits who destroyed their scanty crops by hail-storms, were much nearer and much more real than the perfect Buddha, who seemed to be only a cold, impersonal teacher of religious precepts. The star of the new church continued to be obscured until the reign of Srong-tsan-Gampo's descendant. Thri-sron-de-tsan, commonly called "the Good." This monarch persuaded the learned Padma Sambhava to visit Tibet in order to reorganise the church. Concerning Padma Sambhava, many legends are extant, and he is still the most popular saint in the Tibetan calendar. In some temples he is given the place of highest honour, his image even taking precedence over that of the Buddha himself. He is popularly known as *Guru Rimpoche*, the "Precious Teacher," and as *Urgyan Lama*, from his birthplace Urgyan, in the north-west of Kashmir, where he is said to have been born in a miraculous manner from the heart of a lotus flower. As a matter of fact Padma Sambhava was an extremely able and astute cleric, widely cele-

brated for his powers of wizardry. In private life he was debauched, being addicted to the wine-pot, and to the pursuit of women. He is said to have had no fewer than four wives besides many concubines. This reputation, however, does not seem to have adversely affected the Tibetans either during his lifetime or after his death. Among the Nyingmapa, his two chief wives have been canonised, and are placed in effigy one on either side of his images on their altars. By his spells and incantations, Padma Sambhava is reputed to have overcome the malignant demons who prevented the progress of Buddhism. Having conquered them, he is said to have enlisted their aid for the protection of the State religion. Realising the hold the old Bon faith still had over many of the people, Padma Sambhava incorporated many Bon beliefs, practices, and deities, into the Buddhist ritual. Ritualistic cannibalism and human sacrifice he discountenanced, but black magic and the old Bon oracles, he continued. These new ideas were the beginning of modern Lamaism. The main prop of Lamaism is the monastic system. Padma Sambhava founded monasteries all over the country. Many of the Sanskrit works on Buddhism had by this time been translated into Tibetan, and formed a formidable library for the guidance and instruction of the new church. Colleges to teach religion, to study magic, sorcery, and necromancy, were endowed by Padma Sambhava's patron, King Thri-sron-de-tsan, with grants of land and large gifts of money. Lamaism flourished and extended its influence up to the accession of the fratricide Lang Darma, in the beginning of the tenth century. A bigoted adherent of the Bon faith,

he determined to uproot the new Lamaist church, and for three years he carried out a policy of disestablishing the monasteries, dispersing and massacring their inmates, and destroying Buddhist literature which could never be replaced. Then the priests grew desperate and contrived his assassination.

During the tenth and eleventh centuries Lamaism received a great impetus from the visits of notable Indian monks and ascetics, among them Atisha, who, with his disciple Brom-ton, founded the Kadampa sect of monks which became the Gelukpa or Reformed Church of Tibet, with the Dalai Lama as its head. The hermit saint, Milarepa, also flourished during the middle of the eleventh century. This monk was a prolific writer. He is reputed to have composed over one hundred thousand verses for the purpose of instruction. Many of these are still extant. Milarepa is also reputed to have been a great miracle worker. His best known feat was that of flying to the summit of Mount Kailas, in order to demonstrate to the people of that locality that the faith he professed was superior to that of the Bon, a priest of which failed to complete the ascent. Milarepa pictures Tibet as divided into many small principalities each ruled by a princeling who paid only the shadow of allegiance to the central monarchy. Dotted all over the country-side were monasteries of more or less power according to their size. Gradually the greater monastic establishments began to overshadow the principalities until the famous institution of Sakya seized the supreme temporal power. The Sakya sect was at a stage midway between the older Nyingmapa and the new Gelukpa, inaugurated during the early part of the

fifteenth century. The Sakya Abbots were confirmed in their ruling powers by Kublai Khan, then Emperor of China. This monarch, besides vesting the supreme power in the hands of the Sakya pontiffs, secured it to their successors. The Sakyapa proceeded to stamp out all opposition by crushing all rival sects before they could become powerful enough to give trouble.

Early in the fifteenth century, a reformer, Tsong Kapa, reorganised the remains of the old Kadampa sect under the name of the Gelukpa. This new sect grew rapidly both in power and prestige in spite of the opposition of the Sakyapa, until it seized the reins of power in 1640. From that time its high priests have occupied the pontifical throne of Tibet in unbroken succession. It has not, however, kept up the high standard of purity, sincere religious endeavour and study set by its founder, but has deteriorated until it has become little better than many of the older sects it displaced.

The strongholds of Lamaism are still the great monasteries, and certain of these institutions whose inmates number thousands wield immense influence. Near Lhasa are three huge lamaseras with a total of over 20,000 monks, many of whom, in spite of the Buddhist doctrine of peace, are little better than mercenary troops. Their armed bands terrorise the city during the festivals. During the Chinese occupation of Tibet, their Abbots were able to influence by force even the Ambans, the Chinese Residents, who did not dare to curtail their powers.

Drepung, the largest monastery in the world, is situated about three and one-half miles from the western gate of Lhasa. Nearly 8000 lamas are in

permanent residence, accommodated in four colleges grouped around a central temple. The name *Drepung* means "The heap of white rice," a title said to have been derived from the appearance of the institution from a distance. The first college is named Loselling, where reside lamas from Kham and Eastern Tibet, the second Gomang Tratsang, the third Deyang Tratsang, and the fourth Ngakpa Tratsang. Each of the last three is reserved for students from particular parts of the country, foreigners being again separated from native priests. In Drepung there is one company of warrior lamas, who, in the intervals of their martial exercises, act as the servants of the wealthier among their fellows. For disciplinary purposes two provosts, called *Shalngo*, are appointed from among the monks. Over each college is an Abbot or *Khempo*, the senior among the four being recognised as the head of the monastery. The Drepung monastery is said to be built on the plan of the former Buddhist monastery of Sridanga Kataka, a famous institution of Orissa, in India, since demolished.

At Tsangre, near Drepung, lives a witch, who is regularly consulted by the warrior priests before they set out on any project. Formerly the State oracle of Nechung, now abolished, had his residence in a small temple just outside the monastery walls, but since his failure to deliver a correct prophecy regarding the Mission of 1904, his temple has been sealed up. Since his exile, it is believed that this oracle has taken refuge in China, and as long as he remains in that country, it will be torn with civil war and chaos. Should he return to Tibet, China will immediately set her house in order and resume suzerainty over her

former vassal state. About a half-mile from Drepung lives a lesser oracle, or *Choje*, who is nowadays consulted in place of the Nechung seer.

The monastery of Sera, the second largest in Tibet, lies a mile and a half north of Lhasa and has a population of 5000 lamas, housed in three colleges, Sera Che, Sera Me, and the Ngakpa Tratsang, the latter being devoted to the study of Tantric Buddhism and mysticism. Sera Che is set apart for foreigners and is extremely wealthy. The oracle consulted by the lamas of this institution is that of Karmashar, whose temple is situated in Lhasa City, behind the Jokang. The word *Sera* means "hail," and this name is said to have been given because the "hail" of Sera scatters the "rice" of Drepung, the two monasteries being continually at feud. There are two companies of fighting monks in Sera, who pursue no studies, but spend their lives in physical exercises. They have a special parade and sports ground behind the monastery buildings where no stranger is admitted. Every December, a bitterly cold month in Tibet, the fighting priests of Sera race stark naked across the bed of a river and along its banks for several miles. Selected champions from Drepung and Sera meet in contests of strength and skill every seventh year. These occasions are invariably marked by considerable bloodshed.

The object of special veneration in the Sera monastery, is a phurpa, or sacred dagger, the haft of which is fashioned into the heads of three deities capped by a representation of the horse-headed Tamdrin, the tutelary deity of the institution. This phurpa is believed to possess miraculous properties,

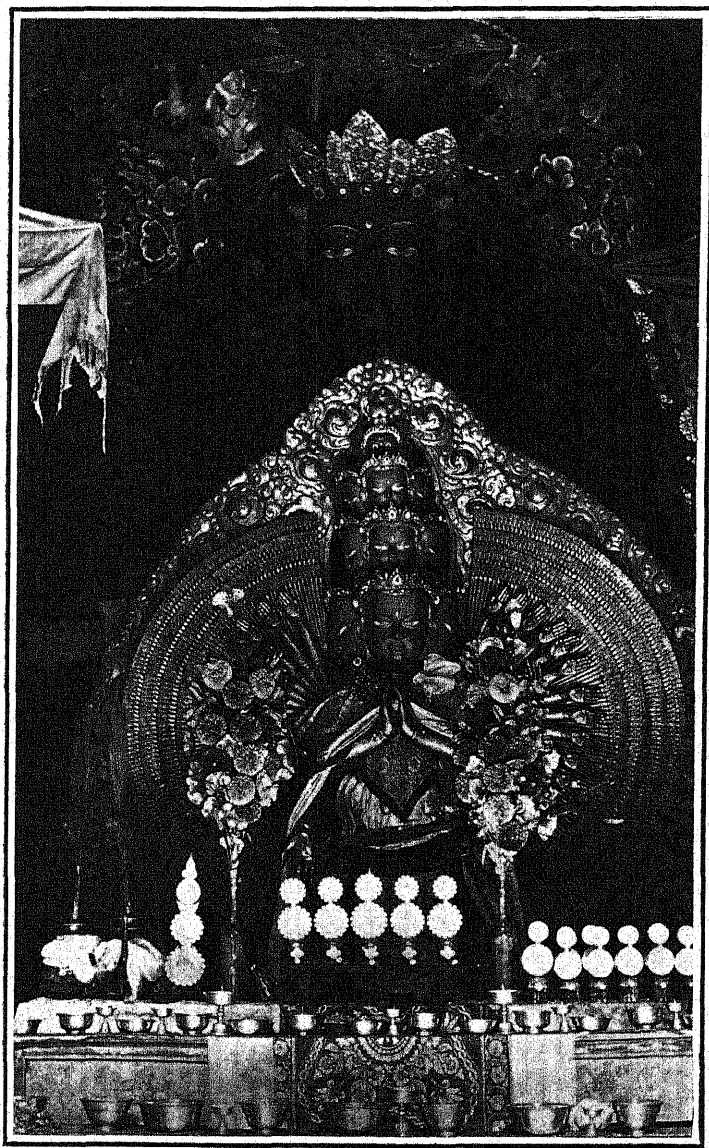
and is reputed to have flown from India, having been picked up on a hill not far from Sera. It is the model from which all others used in Tibet in religious ceremonies are made. The phurpa is used in exorcism for stabbing the demons of the air. The Sera phurpa is taken once a year in solemn procession to Lhasa City on the occasion of the New Year Festival. The Dalai Lama himself reveres it by placing it upon his head and blessing it. The common people bow before it and reverently touch it with their foreheads.

Ganden, or "The Happy Abode," situated on a hill some thirty-five miles north-east of Lhasa, has about 3300 lamas, housed in 26 wards or hostels. There are two colleges, Shar-tse Tratsang and Changtse Tratsang. *Ganden* was founded by the reformer Tsong Kapa. That saint's tomb forms its chief object of veneration. *Ganden* is noted as the highest centre of learning in Tibet. Hither flock the ablest of the student lamas desirous of obtaining the degrees conferred for erudition in Lamaist philosophy. Its abbots are chosen from among the abbots and learned doctors of Sera, Drepung and its own staff. The successful candidate holds his appointment for five years, and is called *Ganden Thri Rimpoché*. He is regarded as the lineal descendant of Tsong Kapa, his seat being given the title of "throne." He ranks as chief among the non-incarnate lamas of Tibet, and third after the Dalai Lama and the Tashi Lama in the tables of precedence of the country. During the absence of the Dalai Lama in 1904, the *Ganden Thri Rimpoché* was empowered to negotiate and sign the treaty between the Governments of India and

Tibet demanded by Colonel Younghusband, the leader of the Mission to Lhasa.

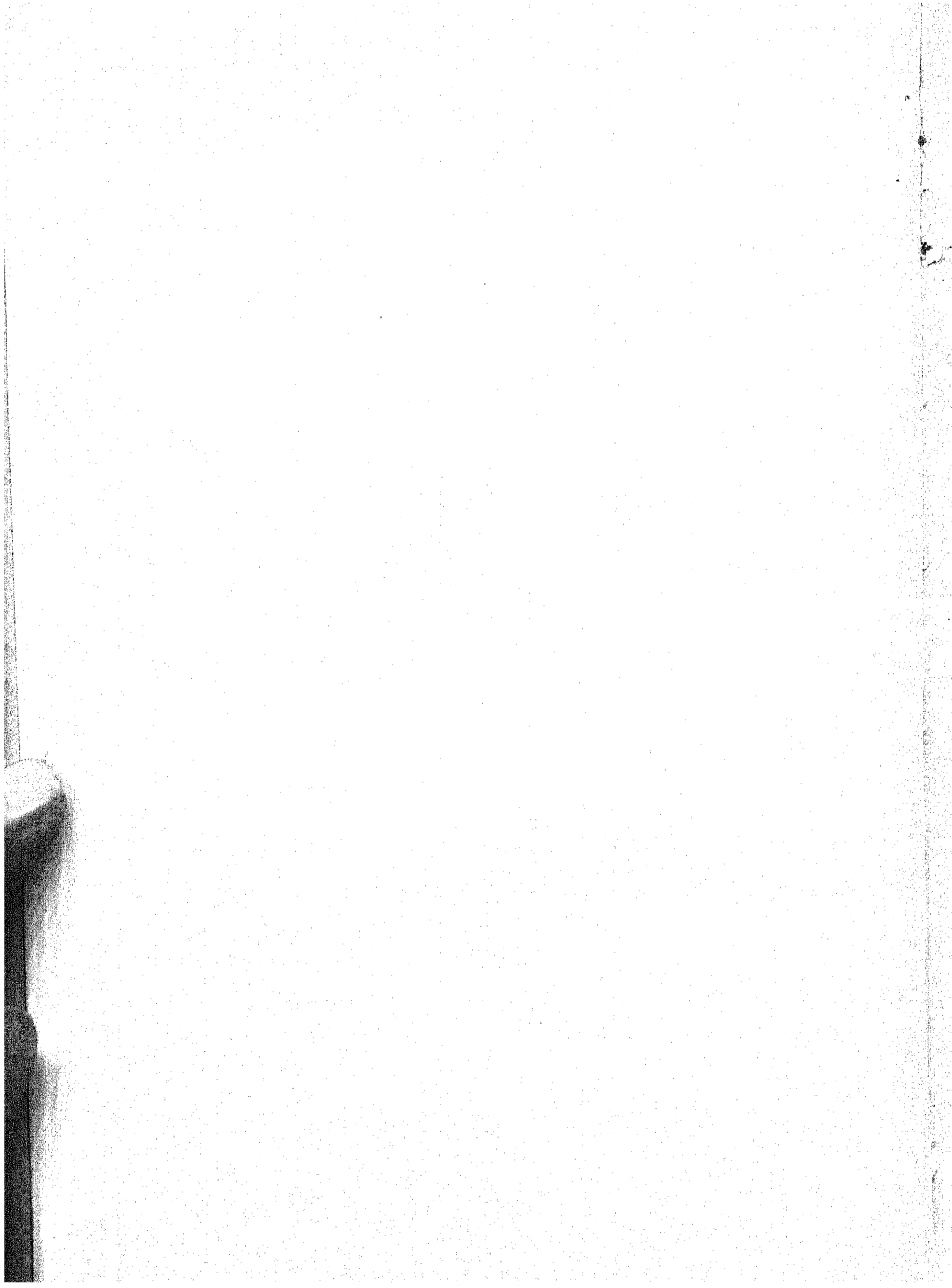
Tashilhunpo, the "Mass of Glory," the seat of His Serenity the Tashi Lama, more familiarly known as Panchen Rimpoche, is just outside the city of Shigatse, the second town of Tibet. The Tashi Lama, in normal times, revered as holy as the Dalai Lama, personally presides over its population of 4000 monks. The most striking buildings are the tombs of former Tashi Lamas, the chortens decorated lavishly with gold leaf. The colleges are grouped around the central temple, and form a small town in themselves. The Tashilhumpo temple can seat 2500 monks whose chanting during a service is most impressive.

Thirty miles below Lhasa on the Tsangpo is Samye, the oldest monastery in Tibet. It was founded by the famous wizard-priest, Padma Sambhava, and many are the legends related about its building. It is stated that the saint, having subdued the local demons and evil spirits, compelled them to erect the building, and having built it, to remain throughout the ages as its guardians. Legend also related that the king's funds having been sorely depleted by these expenses, Padma Sambhava caused the spirits of the Malgro lake near-by to bring incredible quantities of gold. In gratitude the king presented to the institution a complete set of gold images. Those now in that temple are of gold, studded with precious stones. The central temple has a gloomy dungeon on the walls of which are painted the figures of twenty-five demons, represented dancing on mangled human corpses. The lamas point out to credulous pilgrims fresh blood stains every day which they state are from bodies



AN ALTAR PIECE

Buddha of the Thousand Hands and the Thousand Eyes, with rows of offerings and a richly coloured background.



mangled by the spirits during the preceding night. Owing to the peculiar dread of the people for this place, guarded by the potent spells woven round it by Padma Sambhava, the Tibetan government use it as a treasury. It is said that vast stores of gold, silver, and gems are secreted within its walls. Samye is inhabited by 150 lamas, who act as caretakers and attendants.

Namgyal Choide is the private monastery within the Potala Palace at Lhasa, in which the Dalai Lama serves as an ordinary lama. In this institution necromancy and Tantric Buddhism are practised. It has about 150 monks in residence, recruited only from scions of noble houses. They are said to be the best dressed priests in the country.

Sakya Monastery, once the head-quarters of the all-powerful Sakyapa, is situated forty miles to the east of Shigatse, north of Mount Everest. Its abbots ruled Tibet for nearly four centuries, but the institution has fallen on evil times. Its library is famous throughout the country and contains hundreds of old and rare manuscripts, as well as thousands of more recent works. Its abbot is an incarnate lama. Sakya is also famed for the number and beauty of its images, for a conchshell (said to be that in which, during a former rebirth as an animal, the Buddha first saw the light) and for a golden sword (said to be the weapon of the King of Wisdom, Manjusri).

Samding, the "Hill of Deep Meditation," is built on a neck of land at the northern end of the Yamdok Lake, three days' journey from Gyantse along the Lhasa road. It contains lamas and a few nuns and is presided over by an Abbess, the incarnation of

Dorje Phagmo, the "Diamond Sow," whose forbear acquired this title in 1716, when she saved her monastery from massacre and sack by the following miracle. Tibet was then overrun by Jungar Tartars who looted the country-side. Ruined and deserted homesteads and villages still mark their tracks. The marauders arrived outside the walls of Samding, and their Mussulman leader, hearing that there was treasure concealed in the place, demanded admittance. Entrance was refused and the order was given to break down the doors. This having been done, the invaders were astonished to find only a herd of pigs, headed by a huge sow, wandering about the courtyard. Disgusted at this sight they left the precincts without doing any damage. As soon as the Tartars had departed the herd of swine resumed their ordinary appearances of lamas and nuns, while the big white sow was re-transformed into their abbess. From that time this lady has been venerated as an incarnation of the goddess Dorje Phagmo. The mummified remains of all former abbesses are preserved at Samding. Once during her lifetime the ruling abbess must look on these remains and see what her earthly body will be, while her spirit reincarnates. The Samding abbess is the only female incarnation in the country. She is accorded honours shared only by the grand lamas of Lhasa and Shigatse.

The monastery of Mindoling, thirty-five miles north-east of the Yamdok Lake belongs to the Drukpa and Dzogchen sects. It has two abbots, one of whom is celibate, the other being compelled to marry. Should the latter have two sons, one succeeds the celibate abbot, the other his father. Should the

married abbot die before his wife and without issue, the celibate priest must marry the widow to raise up heirs to the abbotship. If no heirs are forthcoming despite the efforts of both abbots, this is taken as a sure sign that war, famine, or some calamity will befall Tibet.

In addition to the larger monasteries there are, dotted all over the country, small religious houses with a resident population of one hundred or even only four or five resident monks. Some of these institutions are small, poor, squalid collections of hovels, while others are rich and prosperous. These small monasteries are usually founded by some wandering friar who has attained a certain local reputation for skill in necromancy, or by his asceticism has gained the reputation of a holy man, thereby attracting to his side a few disciples. Many of the smaller monasteries are founded and endowed by wealthy families, as a career for younger sons, one of whom becomes the abbot. Lamas of such establishments are drawn from the sons of the tenantry.

Most monasteries are supported mainly by the State, usually by the grant of land. Much of the income comes in kind, barley, pease, butter and vegetables forming the principal items. The government also provides a tea ration. Formerly, the Chinese Emperor supplied free about a million pounds of brick tea annually. Since 1912 this subsidy has ceased, to the sorrow of the poorer priests, who relied on their free tea ration as their main article of diet. Fees from pilgrims and devout worshippers form a not inconsiderable portion of the monastic income. Many monasteries also trade, lamas who shew an

aptitude for business being deputed for this work. Moneylending, though forbidden to the priesthood, forms a lucrative side-line. In some of the smaller monasteries, the monks themselves cultivate their fields.

Nunneries, run on the same lines as the monasteries, are not uncommon. Each is presided over by an abbess, usually the daughter of a local family of note. Each nunnery has attached to it a small estate, usually worked by the nuns themselves. Compared with the monasteries, the convents are poor. In certain institutions monks and nuns are domiciled together and marry, their children being brought up as monks or nuns. In the monastery of Ralung, belonging to the old Drukpa sect, there are about forty monks and a similar number of nuns.

The generic Tibetan name for a monastery is *Gompa*, literally "a secluded spot." In choosing sites the old-time lamas displayed a wonderful eye for the grand and the picturesque. They seem to have selected, either fortuitously or by design, positions which command the finest outlooks in their locality. Some are perched on almost inaccessible crags or on narrow shelves in cliff faces, the buildings clinging to the precipitous hill slopes, approached by almost unscaleable rock stairways, while others are built in sheltered vales or on eminences in the plains whence they command the country-side for miles around. The best quarter for the *gompa* to face is the east, whence its portals may receive the first rays of the rising sun, but on account of other modifying factors, this direction is not invariably chosen. A monastery must not face a stream in the vicinity draining its

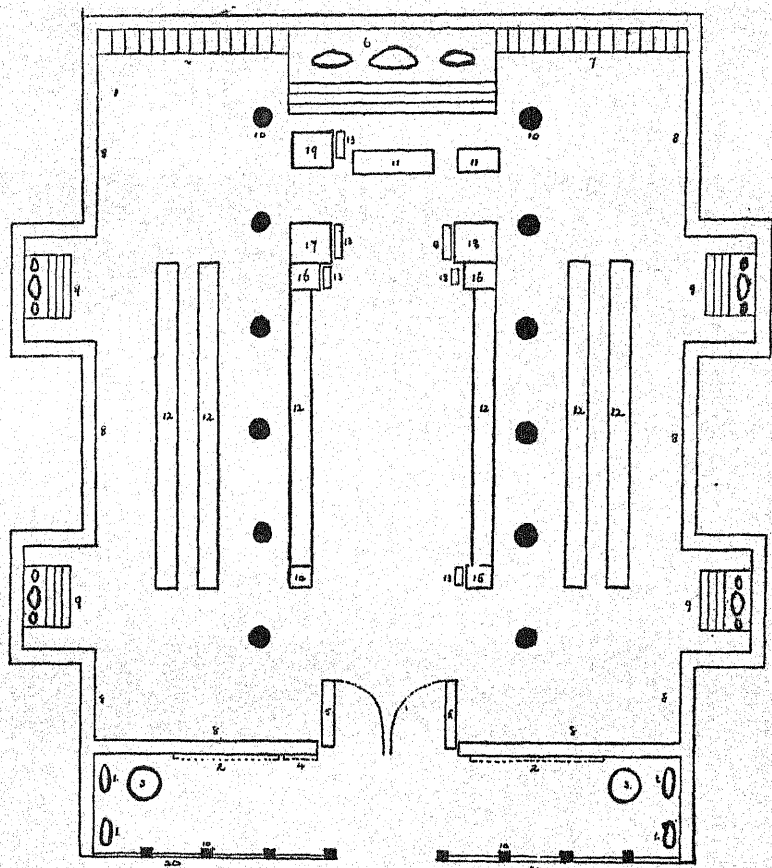
site, for then all virtue will be drained from it. Again, provided not too much variation from the east is involved, it is considered lucky for the building to face a lake or waterfall. The monastery should be built along the longer axis of a ridge and have its back up against rocks or a protecting slope. After the site is selected a consecration ceremony is performed on an auspicious day fixed by the local astrologer. Prayers are recited, and the tutelary deity of the locality is invited to extend its protection to the new building. When building operations are actually commenced, a further ceremony is conducted at which more prayers are said and the foundation stone laid. Beneath this stone are placed charms, relics, and copies of sacred books.

The monasteries are often quite imposing buildings, several storeys in height, with large courtyards in which are performed the lamas' dances so beloved of the Tibetan people. The walls are usually of rough-hewn stone, plastered with mud or of stamped earth, reinforced with willow twigs, flat slates being laid along the roofs to protect them from damage from the rain. The ground floor is devoted to storerooms and to the central hall of worship, and small chapels, for the shrines of minor deities. The first storey is used as a depository for the monastic paraphernalia, dresses, utensils. Upper storeys are used for granaries and larders. In the main building are located the living quarters of the chief lamas while those of lesser degree are housed in outbuildings. In front of the main doors of the temple hall is a large courtyard for outdoor ceremonies and celebrations during the summer months. The temple doors are protected

by a porch, on the walls of which are painted effigies of the guardian deities and demons of the locality together with images or paintings of the four Kings of the Quarters. There may also be a *Sipa Khorlo*, or "Wheel of Life."

In many institutions a large prayer-wheel is placed on either side of the entrance to the temple, by the simple turning of which the faithful obtain remission of their sins. These prayer-wheels are filled with countless repetitions of the all-powerful formula, *Om ! Mani Padme Hum !* "Hail ! Jewel in the Lotus !" They are sometimes of considerable size, reaching eight or nine feet in height and six feet in diameter. They are turned by a crank, fitted with a device that rings a bell at each complete revolution. Also, around the outer walls of the temple, which is usually square, are placed 108 small prayer-wheels, sheltered from the weather by an eave, at such a height from the ground that worshippers circumambulating the temple may easily cause them to revolve. Prayer-wheels are painted in bright colours with an outside decoration consisting of the sacred Om formula, each letter in an appropriate colour.

The entrance to the temple itself is through two massive wooden gates bossed with iron. When the temple is closed these are secured by a huge lock. Inside the temple the arrangement is as shewn below. There are few variations from this plan, except that in some monasteries there are galleries around the central hall, and more side chapels. The interior decoration of the temple depends, of course, on the wealth of the institution. If rich, there will be silken streamers hanging from the ceiling and beauti-

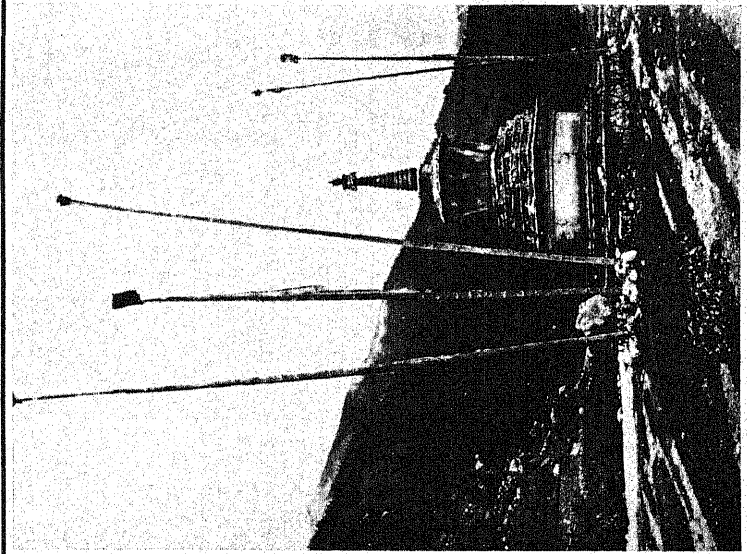


Ground Plan of Central Hall of Worship in a typical

Tibetan Temple.

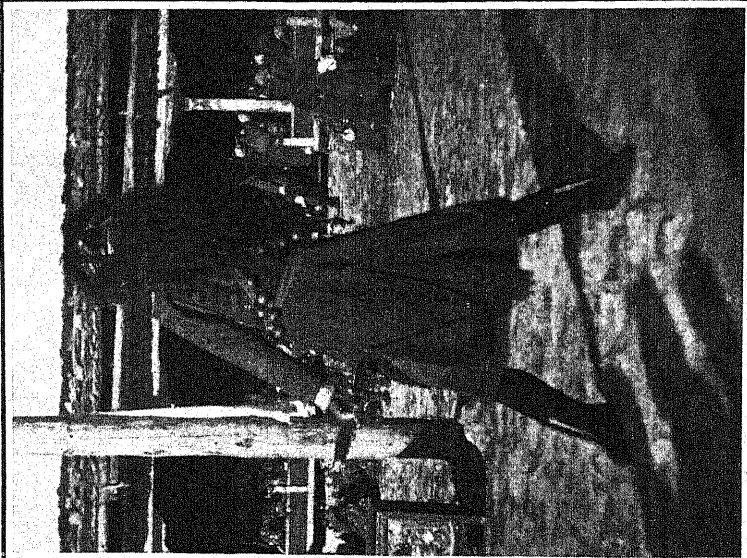
1 Images of the four Kings of the Quarters. 2 Wall-painting of the Tutelary Deity, and the local guardian spirits. 3 Large prayer-wheels. 4 Painting of wheel of life. 5 Main doors. 6. altar with images. 7 Pigeon holes for books. 8 Wall-paintings of saints, gods & demons. side-chapels each with altar. 9 Supporting pillars. 10 Serving tables for lamps, etc. 11. Seats (low cushions) of ordinary lamas. 12. Tables of lamas of rank. 13. Seal of tea distributor, a novice. 14. Seal of Provost. 15. Seal of senior lamas. 16. Raised seat of Precentor (Yindse). 17. Seal of Abbot. 18. High throne reserved for Dalai or Twelt Lama, & only used by them. 19. Low balustrade.

fully painted religious banners mounted on silk, depicting the Buddhas and the saints, as well as certain deified demons and evil spirits believed to be the guardians of the Lamaist church. On the high altar will be an image of Buddha or some other famous saint, larger than life-size, flanked on either side by two disciples or minor deities. The altar vessels, lamps, holy water bowls, and other paraphernalia will be of gold. In the side temples will be other altars, each with its images and its service utensils of pure gold. On the seats of the high lamas will be rich silk cushions and over these will be suspended silken canopies. Windows are unknown, light being admitted by skylights, over which, in bad weather, curtains are stretched, and by the doors. Artificial light is supplied by the dim-burning butter lamps on the altars. It is difficult to discern the wall paintings of the saints, but as some of these are obscene, the dim religious light is not out of place. The outside of the gompa is usually plain, the walls being whitewashed. At the four corners of the roof and at intervals along its edge, are erected large cylindrical banners of black yak-hair cloth striped with white and raised on poles to frighten away any evil spirits having designs on the monastery. Small bells are hung at intervals from the eaves, and these tinkling in every breeze also ward off evil. Close by each monastery is at least one large *chorten*, or stupa, erected sometimes as a depository for relics, sometimes in memory of a saint or lama. In shape the *chortens* are mainly as in the diagram below, differing only in minor details of decoration. The five divisions represent the five elements, earth, water, fire, air, and ether, the earth forming the base. On

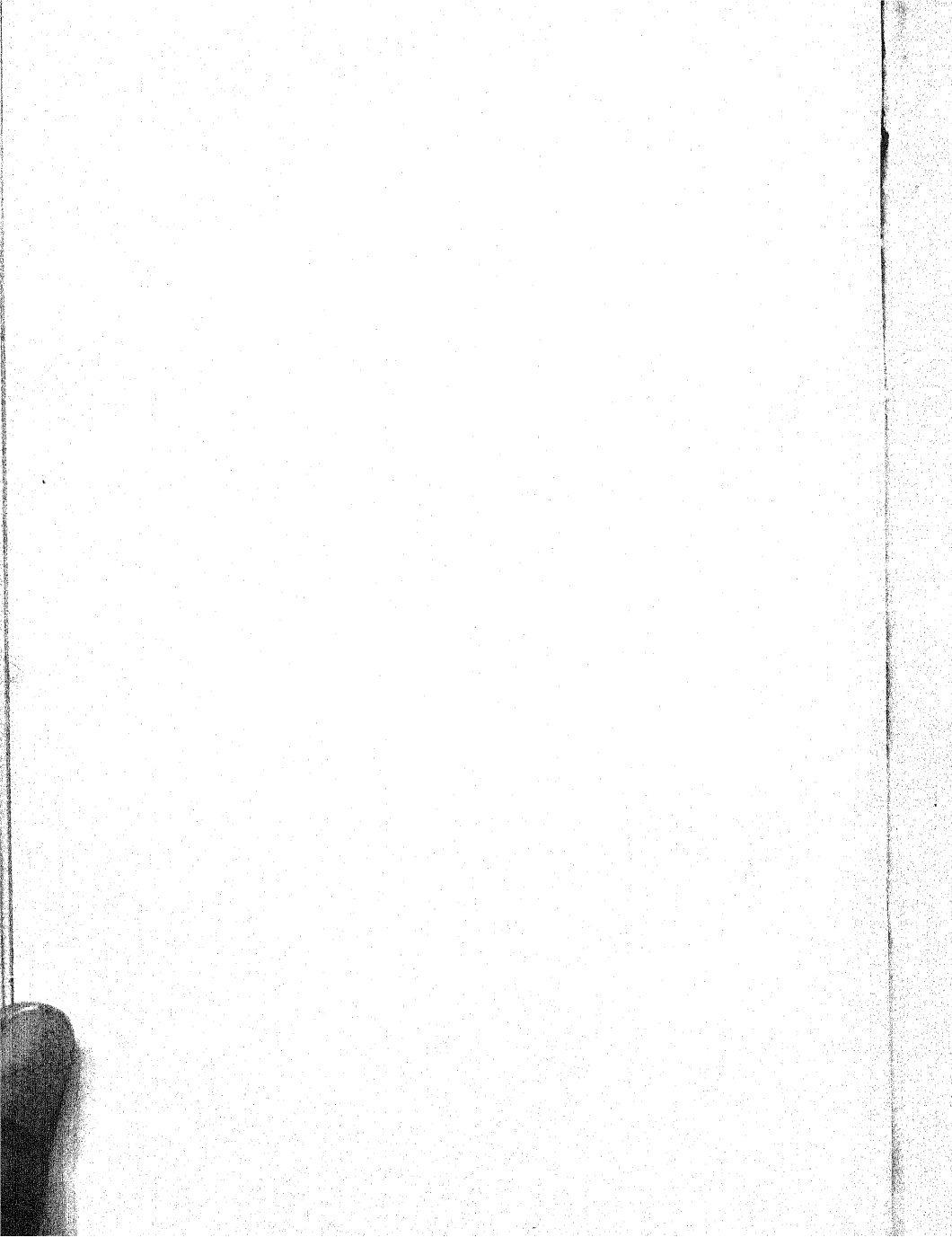


A "CHORTEN," OR STUPA

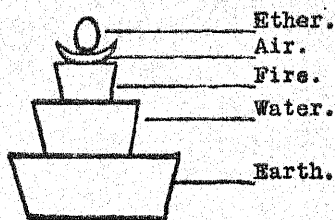
Erected in memory of a saint, surrounded by prayer flags.



A LAMA DEVIL DANCER



the *chortens* erected by wealthy people or by monasteries of any size the three upper elements are frequently entirely covered with gold leaf. Others are carefully whitewashed at least once a year. In size the *chortens* vary from a few feet to fifty feet in height. That at the Gyantse Palkhor Choide monastery towers over sixty feet, being one of the largest in the country.



A Chorten

With five divisions representing the elements.

Another common feature of the country-side is the *Mani*, a low stone wall in the middle of the road, a few feet to a mile in length. All along its sides, as many times as its length will permit, are repetitions of the mystic *Om! Mani Padme Hum!* formula, carved on slates let into its face. These Mani walls must be passed by the orthodox on the right, by the unorthodox and by the Bon on the left.



Small round seal of the Dalai Lama.

C H A P T E R F I V E

Lamaist Pantheon

INNUMERABLE gods, saints, demons, and canonised evil spirits fill the Lamaist pantheon, many having been imported from India by those monks and ascetics who had so great a part in the foundation and development of present-day Lamaism. Other gods were transferred from the old Bon pantheon to that of the Reformed Church, and in this class fall most of the canonised demons, and evil spirits. The head gods are the Buddhas, Amitabha, Avaloketisvara. Next come the potential Buddhas, the Boddhisattvas, including many Indian and Tibetan saints and priests. These are followed by the tutelary deities, mostly demoniacal, whose number is legion. Each locality has its own particular godling, revered above all other deities except the Buddhas. Many Tibetans have also their own private tutelary god, believed to protect them from demons and malignant spirits. Next to the tutelary deities are the hordes of demons who by spells and magic have been suborned as guardians in the Lamaist church. These comprise canonised female evil spirits, godlings grafted on to Tibetan Buddhism from the Hindu pantheon, and powerful spirits who by charms have been coerced into assisting mankind. Then follow

the minor country gods, the spirits who dwell in the rocks, in the avalanche, and in the storm, who control all the phenomena of nature. Lastly are the personal and house gods, the familiar spirits who reside by each hearth. In this class are the demons responsible for sickness, death, and many of the trials and tribulations that afflict mankind. The deities as a whole are further sub-divided into mild and angry gods, each of which has its appropriate form of worship.

On the altars of the Gelukpa, the Reformed Church, the central place of honour is allotted to the Buddha, while on his right and left hand are placed images of his two chief disciples. Most of these images are covered with gold leaf, and in one or two of the older institutions that have become pilgrim centres, they are encrusted with rough uncut gems. In the more important temples the images on the chief altar are of at least life-size, sometimes considerably larger. They shew the Buddha, or one of the saints in various conventional religious attitudes, such as blessing, teaching, and admonishing. With the exception of the image of Maitreya, the Coming Buddha, known throughout Tibet as Champa, who is shewn seated on a throne with pendent legs, almost all the images are depicted as seated cross-legged, usually on a lotus flower, in Buddha fashion. Many Tibetans assert that Maitreya will reincarnate as a European, for they believe the Coming Buddha will arise in the west. Another common series of images sometimes seen on large altars below that of the Buddha are those of the sixteen disciples of the Master. All images are draped with silk scarves, and usually clothed in brocades or cloth of gold. In addition to the large images on

the main altars, many smaller ones are ensconced in niches around the central shrine, and in pigeon holes and on shelves in the side chapels. Many of these small idols are fashioned from pure gold, the gifts of pilgrims. Many monasteries have special rooms where these small images are displayed. The common people are not allowed to approach closely or to touch them. To protect them from theft they are sometimes protected by an iron grille. The bases of some images are filled with crushed gems. This prevents any venal lama from stealing them for the precious stones inside them, while they still have the value of the gems enclosed. Prayers written on thin paper, seeds, filings of metals, and sometimes relics are also placed in the bases of the small images. Over the heads of the idols on the altars are hung silk canopies, at their sides sacred banners called *thankas*. Some are of exquisite workmanship and almost priceless, many of them hundreds of years old. The canopies are emblematical of power and majesty like umbrellas of state in other lands. The banners shew the saints and gods in conventional attitudes, or picture episodes from their lives. Hung from the roof are the tubular silk streamers in the five sacred colours, blue, yellow, green, red, and black.

The most striking of the Tibetan *thankas* is that known as *Sipa Khorlo*, or the "Cycle of Existence." This depicts pictorially the causes and consequences of birth, death, and rebirth. Like every other *thanka*, it has a symbolical meaning and is met with as a wall painting in the porches of most monasteries and temples, as well as a religious banner in the private chapels of the people. Itinerant lamas wander over

the country-side with copies which they expose on a convenient wall or bank. By expounding its meaning they earn the largesse of their audience. All Wheels of Life are the same in their main essentials and differ only in minor details of dress, etc., of the persons portrayed. The *Sipa Khorlo* is symbolical of the cycle of transmigration in which man must revolve until he attains emancipation by devotion to religion and thus reaches Buddhahood. The *Sipa Khorlo* is shewn as a circle, symbolic of the endless succession of rebirths, held in the four paws of the God Shinje Chho-Gyal, the King of the Dead, within whose power every member of the human race must eventually come. This deity is an incarnation of Chenresi and hence is also incarnate in the Dalai Lama. Chenresi refuses to become a Buddha although qualified for that state, but prefers to remain outside Nirvana in order that he may shew the dwellers in the human and animal world the true path to salvation and assist souls to escape from the eternal cycle of rebirth. The Dalai Lama, as the incarnation of Shinje Chho-Gyal, has the power to prevent souls from transmigrating or to decree that they shall pass to any particular sphere in the cycle of existences. Outside the Wheel of Life are usually shewn four Buddhas, one in each corner of the *thanka*, exemplifying those who have freed themselves from the cycles of rebirth. Within the outer circle of the Wheel are two smaller circles, all three being concentric. The first of these is a small one, within which are shewn a cock, a pig, and a serpent, each of which grasps in its mouth the tail of that immediately in front of it. These three signify the three original

sins, lust, mental darkness, and hatred. So long as any person clings to these, emancipation from the cycle of rebirths is impossible. The second concentric circle is close within the outer one, the two forming a band, with a large space between it and the centre circle. In this outer band are depicted the twelve causes of rebirth, or Nidanas. These are in the following order :

1. Ignorance, a blind man leading another.
2. Association or Impression, two monkeys collecting fruits.
3. Consciousness, two potters at work.
4. Name and Form, a man ferrying others over a stream.
5. The Six Senses, a house with six windows.
6. Contact, a man and woman embracing.
7. Feeling, a man with his eye pierced by an arrow.
8. Desire, a man drinking liquor and being attended by women.
9. Sensual Enthralment, a man plucking fruit and handing it to another.
10. Procreation, a pregnant woman.
11. Birth, a woman giving birth to a child.
12. Old Age and Death, an old man carrying a corpse.

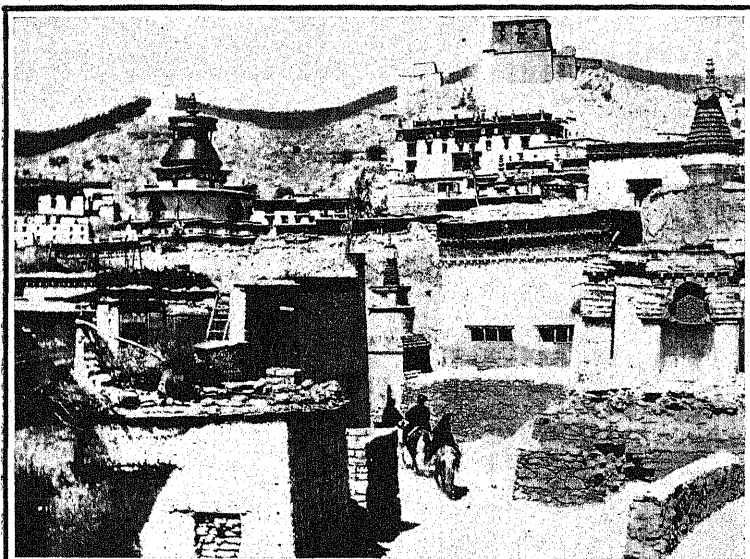
Numbers 1 and 2 are the past causes of numbers 3 to 10, which in their turn bring about numbers 11 and 12, in the future. If only one of the causes of rebirth is omitted the whole system falls to the ground. Therefore, only by destroying one of these causes within himself, can a man hope to escape from the endless cycle of rebirths and the endless chain of causation. The table of causes works backwards as well as forwards. The space between the centre circle and that next to it is divided into six compartments by lines drawn from the centre, the divisions thus formed shewing the various regions in which rebirth may take place. These are :

1. *Lhayul*, the region of the Gods. 2. *Lamayin*, the realm of the Demi-Gods. 3. *Yidak*, the kingdom of Ghosts. 4. *Cholsong*, the world of Animals. 5. *Miyul*, the realm of Mankind. 6. *Nyalwa*, the Hells. In each region is shewn a potential Buddha, seated on a lotus flower, who has foregone his right to Buddhahood in order to assist those souls still struggling in the cycle of rebirths.

In the highest division of the Wheel is *Lhayul*, the realm of the gods. Here are shewn those who by acquired merit have reached a high place in the cycle of rebirths, and by performing religious acts and by adherence to the faith while in the human world in a former incarnation, they have freed themselves from earthly ties. Such souls are well on the way to Buddhahood, provided they maintain their meritorious mode of life. The land of the gods is represented as flowing with milk and honey. Food is to hand without the toil of cultivation. Magic grain grows without care or trouble, thirst is assuaged from crystal streams. In order that the gods may not be lonely, beauteous Goddesses, clothed in gorgeous raiment, are there to keep them company. So long as the merit acquired in former lives lasts and is not lessened by further sin, the soul may dwell in the realm of the gods, but once the merit is exhausted, rebirth takes place in a lower sphere. Should the soul continue its perfect mode of life, it passes to Nirvana. In the realm of the gods, their king, Gyajin, is shewn seated in his palace, playing his harp to an audience of goddesses. In another part of this realm is a palatial residence, in which a god is dallying with a fair lady, while other gods and goddesses disport themselves in a large

swimming tank. Even in the kingdom of the gods, however, strife is not unknown, as is seen from the presence of their army, engaged in battle with the forces of the *Lamayin*, the cause of the warfare being the fruits of the *Jambu Tri Shing*, or the Tree of Knowledge, whose roots are in the realm of the *Lamayin* but whose fruitful branches are in the kingdom of the gods. The latter thus alone enjoy these fruits to the unending jealousy of the *Lamayin*. Immediately below the kingdom of the gods, on the right side of the *thanka*, is the realm of the *Lamayin* of demi-gods, a large mansion filled with the *Lamayin* and their womenfolk. Their king is shewn discussing plans for the war against the gods, while warriors pass to and fro between the palace and the scene of battle. Broken weapons strew the ground testifying to the defeat of the *Lamayin* forces.

Under the realm of the demi-gods is the world of ghosts, or *Yidak*, spirits doomed to pass periods varying from a few to hundreds of years in the kingdom of the spectres. The *Yidak*s are shewn as naked with huge distended bellies and long thin necks. Those who in a former existence committed the sins of gluttony, miserliness, and avarice are condemned to suffer dreadful agonies in this region. Water, wine, food, and all delights of the table are in abundance, but it is the fate of the *Yidak*s that whatever they consume, food or drink, as soon as it reaches their stomachs, becomes transformed into sharp knives that lacerate their entrails, or into liquid fire. Moreover, their necks being long and slender they experience agonies in forcing their food and drink down



A STREET IN THE TOWN OF GYANTSE

HIS SERENITY THE TASHI LAMA

Being carried processionally in a Palanquin, with kneeling worshippers at the roadside craving his blessing.

them. In the kingdom of the *Yidaks* is shewn their queen, with a female at her feet with five hundred children. More unfortunate ghosts have flames pouring from their mouths and nostrils, while others are having their stomachs and entrails lacerated by knives. Above this ghostly land of torment is depicted Chenresi, engaged in performing a religious ceremony and sprinkling the unfortunate *Yidaks* with holy water to assuage their thirst. As in the other realms of the *Sipa Khorlo*, a Buddha is close at hand ready to liberate those souls who have completed their period of punishment. In this realm, the God of wisdom, and the god *Ghakdor* are also shewn.

On the left of the realm of the gods, and below it, is the world of mankind. One is very fortunate to be born in this region, for here one may study the true religion of Buddha and acquire merit by acts of religious devotion and virtue. From this realm, by continual application to spiritual matters, one may even attain directly to Buddhahood. In the human world, as depicted in the *Sipa Khorlo*, are representatives of all the races known to the Tibetans, even Europeans figure in those recently painted. Buddha is present with four or five disciples. Officials with their servants are conducting state business, and a lama is seated in deep meditation. In addition, many acts of everyday life are portrayed. Below the human world is the kingdom of animals. There are two classes, those who live above the waters, and those who dwell in their depths. The former are said to be free, while the latter are held to be in bondage. Such human beings as sin through stupidity and mental darkness are reborn into this realm. Domestic

animals, horses, asses, dogs, are shewn in this region undergoing various cruelties at the hands of their human masters. Hares, deer, and birds are preyed upon by fiercer creatures, who in their turn are hunted by men. In the waters are fish, crocodiles, serpents, frogs, all of whom are pursued with fell intent by their more ferocious fellows.

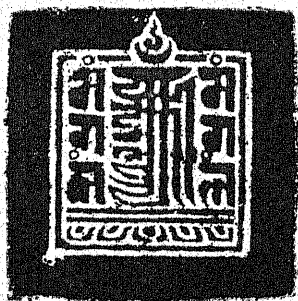
Lastly, right at the bottom of the *thanka*, are the hells, or *Nyalwa*. Tibetans have sixteen different hells, eight cold and eight hot. The hells of lighter punishment are situated in the neighbourhood of the greater hells, with the torments of the fire-trench, the mire of putrid corpses, the forest of razors, the wood of swords, and the iron-bristled trees. In certain hells the punishment lasts only for a day. According to their sins, souls are condemned to pass to appropriate places of torment. Presiding over the judgment of souls is the King of the Dead, Shinje Chho-Gyal, seated on a high throne. Souls pass before him, and according to their acquired merit and their worldly lives, they are sent either to one of the hells or to a higher sphere than that in which they last reincarnated. Each soul has two attendant angels, one to defend it, the other to accuse. These two spirits with the soul between them stand before the King of the Dead, a monkey-headed demon holding a pair of scales near-by. For each good deed of the soul under judgment, the defending angel places a white pebble in one of the scale-pans, while for each sin the accuser puts a black pebble in the other.

At the end, according to which preponderates, the soul is judged. At the same time, the King of the

Dead, by glancing into his magic mirror, verifies each episode of the soul's life as it is related. The punishments undergone by errant souls are very dreadful and may last from a few years to millions. In the hot hells the souls are continually torn to pieces only to be revived again and retortured. They are cut in pieces with red-hot saws. The tongues of slanderers are enlarged and harrowed with heated irons. The flesh is crushed between white-hot plates or pounded in heated mortars. Some unfortunate sinners are kept in heated iron houses, where they are fed on molten metal and cooked in liquid fire. The flesh of the victims is also torn with red-hot pincers and their limbs rent with flesh-hooks. In the cold hells, the flesh and skin of the unfortunate evil-doers are made to crack and split by the intense cold, till the bodies become masses of festering sores. These are not allowed to heal, but are pecked by birds with beaks of iron, and lacerated with knives. Immersion in icy-cold water till the flesh becomes black and blue is the mildest torment in the cold hells. The tortures are carried out by angels, animal- or demon-headed, but with human bodies. To familiarise Tibetans with the fearsome aspect of these torturers the lamas don the weird masks worn during the religious dances. Religious banners are usually made in sets of four, eight, or sixteen. The best are mounted in the finest silks, with three thin silk covers for the face of the painting. Some *thankas* are of fine embroidery work, and others, nowadays very rare, of appliqué work. Especially holy are those that have on their backs the impression of the entire left hand of some incarnate lama.

The temple altars are formed of platforms some four feet in height and of a suitable length and breadth to take the images it is desired to place upon them. As these images are sometimes larger than life-size, the platforms must be strongly made to carry their weight. Tiers of narrow shelves are fixed before the altar on which are set out the sacred implements used in the celebrations, the butter lamps which continually burn before the gods, and the holy water vessels of which there will be at least eight. *Mandala* offerings, *torma*, made of butter and barley flour, are also found on the shelves before the altar, while incense burners waft their scented smoke before the images. Most incongruous objects are sometimes to be seen on the altars. Flowers may be put into an empty fruit can, or beer-bottle, cheek by jowl with some priceless object of Ming art. Bright coloured glass balls such as are used for the decoration of Christmas trees will be suspended above the altar on a cord stretched before the images. Any object that is strange or curious or very brightly coloured, usually finds its way to the local temple. Some exquisite examples of art are also found in the temples, porcelain bowls and figures, cunningly worked gold and silver utensils, wonderful silk embroideries and illuminated panels from China, Japan or India. Large quantities of such objects accumulated in the course of centuries, are stored in the great temples, the gifts of wealthy pilgrims. Some of the altar images are of very good workmanship while others are very crude. In the private chapels of the better class and the high lamas everything on the altars is the best obtainable and excellent taste is shewn in

the arrangement of their treasures by the owners. In the private chapels of the people, a gruesome object sometimes seen on the altars is the skull of any member of the family who may have died during childhood. Such relics are held in the highest regard.



Large official seal of the Tashi Lama.

C H A P T E R S I X

The Priesthood

THE largest proportion of the Tibetan population adopt religion as a profession. From nearly every family at least one member is dedicated to the priesthood, so fully one-sixth of the adult male population are *Lamas*, or monks. The word *Lama*, meaning literally "Superior One," is strictly speaking, applicable only to the higher priests like Abbots of Monasteries, but it has come to be the generic name for every member of the Tibetan priesthood.

A child destined for the religious life remains with his parents until the age of seven or eight, when he is sent to the monastery into which it is desired that he be admitted. He must first pass a medical examination. No person with any physical blemish is eligible for entry into the church, and candidates are specially examined to ensure that they are not hermaphrodite, *Ma-ning*. He next appears before the Abbot and Chapter of the monastery, who make strict enquiries into his parentage, for certain lower classes such as goldsmiths, blacksmiths, butchers, shoemakers, tinkers, and the Ragyapa, the cutters-up of the dead, are not permitted to enter the priesthood, for these trades have to do with taking life, with making

weapons for that purpose, or are repulsive. In certain monasteries only novices from good families are admitted. An impediment in the speech is quite sufficient to disqualify an otherwise suitable candidate.

Having passed the above tests, the child, now styled a *Ge-thruk*, is handed over to the care of a senior priest called *Gegan*, who is held responsible for the education, general discipline, and morals of his pupil. If possible, the *Gegan* is a relative of the child; but if this cannot be arranged the matter is decided by consulting the child's horoscope. On the occasion of his taking charge of the boy, the teacher is presented with gifts by the child's parent, these varying in value according to the position of the family. After a short period of instruction, the *Gegan* takes his pupil before the assembled priests of the monastery, and announces his protégé's desire to adopt the religious life. He seeks sanction for the child to enter their order. This having been accorded, the boy becomes a regular novice-probationer, called *Ge-nyen*. From this time one tutor looks after his food and another cares for his training. He is taught to read and write, and must learn by heart certain of the shorter religious texts. He performs for his tutors small everyday acts of menial service such as passing food at meals, care of robes. The pupil is also taught certain moral maxims which serve to mould his character as a priest. The tutors are recompensed for their care of the boy by the latter's parents who at this period are permitted to visit their son at frequent intervals. Having mastered his first course of lessons the boy is sent up for examination before admission

to the next degree of the priesthood. When he has satisfied these examiners and passed another physical test an agreement is made out regularising the youth as a *Ge-nyen*. On this document is recorded the boy's thumb impression as well as those of two sureties for his good behaviour.

The next step is to obtain admittance into a college. The tutor approaches the Abbot of the particular institution into which admittance is sought and makes formal application for his entry at the same time offering presents. Questions as to the youth's upbringing, parentage, and moral character are again asked, and the boy is required to pass yet another test of physical fitness. Provided all things are in order and that he can repeat from memory the texts he has learned, he is admitted to the college. The names of the pupil and of his tutor are entered into the registers and attested by their thumb impressions and by the seals of two sureties. Silk scarves are then knotted round the necks of the boy and his tutor. Till then, the budding lama has worn his ordinary lay clothes, and during the ceremony of entrance into the college he is dressed in all the finery at his command. Once the scarf is knotted round his neck he is considered to have abandoned the things of the world and is therefore stripped of all his gay raiment and clad in the sombre attire of a priest. This signifies his renunciation of mundane things and his entry into the world of religion. From this time he is known as *Getsbul*, and accepts thirty-six vows. Many monks never pass beyond this stage, either from inability to pass the higher examinations, or from not having the necessary funds to pursue their

studies. Should the candidate fail in the above tests, he is dismissed from the presence of the Abbot of the college and much disgrace also attaches to his tutor. Bribery, however, can overcome many difficulties in the case of a dull but rich student. It is seldom that the scion of a well-to-do family is rejected from a monastery or college. It was formerly the custom to fine and beat the tutor of an unsuccessful candidate, thus discouraging any attempt to send up boys who were not intellectually fit for the priesthood, but nowadays this is not carried out.

The successful *Getsbul* is allotted a place in a monastic hostel, on entering which, he must give a feast to his fellows, on a scale suitable to his means. Even the poorest offer at least tea. Every monastic college has several hostels in which the students reside. Each hostel, or *Khamtsan*, is reserved for those priests who come from the same locality or province (e.g. Kham hostels, Mongolian hostels). In the hostels small messes of four or five monks are formed. Accommodation is allotted according to wealth and rank. In the smaller rooms may be located three, four, or even five monks, whose pockets will not stand the expense of a private room, the latter being the perquisite of the more well-to-do students. Lamas who have attained great erudition are, irrespective of their wealth, given private apartments. Each *Getsbul* must contribute one-third of his allowance to the monastic funds, the moneys thus collected being used for the upkeep of buildings, provision of tea, etc. Except in the case of rich persons the rooms in the hostels are poorly furnished, a small shrine, a blanket and cushion seat which at night forms the bed

for each resident, being all that is to be found in the way of comforts. After attaining the rank of *Getsbul*, the student must always wear his priestly robes and equipment. These consist of a voluminous dark red skirt, a sleeveless waistcoat, usually of red silk brocade, a long red serge scarf for covering his shoulders, a cap, of the style affected by the particular sect into which he has entered, and a rosary. A water bag made from waterproof material covered with brocade, and a begging bowl, complete his equipment. Boots may or may not be worn, those prescribed for a *Getsbul* being similar to those worn by ordinary laymen. Strictly speaking only those lamas who have reached the degree of *Geshe* may wear the huge white boots of the priesthood; but outside Lhasa, all fully ordained priests wear them on ceremonial occasions.

After further study, consisting principally of memorising lengthy passages of the Lamaist scriptures, the *Getsbul* becomes a *Trapa*, or ordinary monk. The powers of memory of some of the priesthood are marvellous, the memorising of thousands of pages of the holy books being nothing uncommon. To qualify for the rank of *Trapa*, the novice applies to his Abbot for permission to take part in the temple services. He accompanies his request with gifts according to his means. If his prayer is granted an auspicious day is fixed for the initiation ceremony. In the early morning his head is shaved, leaving only a small tuft of hair at the top of the skull. At the hour of service in the temple, led by his tutor, he presents himself, clad in the meanest garb, that of a beggar, before the assembled monks in the temple hall, and intimates that he accepts the priesthood as his career,

freely, and of his own choice. The head lama of the institution then cuts off the remaining tuft of hair. The applicant is given a religious name by which he is henceforward known. He is exhorted to observe faithfully the rules of his order, of the priesthood as a whole, and to revere the Dalai Lama as the Living Buddha. The ceremony concludes with the repetition by the newly made *Trapa* of the Lamaist "Refuge" formula, "I take refuge in Buddha, in the Law, and in the Priesthood." At the next celebration of service in the temple, the new priest carrying a bundle of incense sticks and led by a monk called "the companion of the bride" (for this ceremony is looked on as a marriage with the church), takes his seat in his appointed place and is instructed in the rules and conduct for religious services. He is taught how a priest should sit, hold his hands, walk, and all the general deportment pertaining to his office, also all the etiquette of behaviour in a temple. The rules, called *So-sor-Thar-pa*, are set forth in the *Kangyur*, and must be learned by heart.

From this time the *Trapa* enjoys many of the privileges of a fully ordained monk, and after a period extending to three or four years, according to his progress in his studies, is allotted better quarters in his hostel. He now undergoes a stiff course of instruction. Volume after volume of the sacred books have to be memorised. Should the student become slack in his work, his tutor does not scruple to inflict corporal punishment, for on the tutor, no less than on the student himself, will odium fall should the latter fail to pass the examinations held from time to time in the college. To those young priests who

shew a special aptitude for the arts and crafts, such as painting, wood-carving, or penmanship, instruction and practice in their special branch is given, their talents being afterwards used for the benefit of their monastery. Repeated failure to pass the first examination within three years from admission entails the expulsion of the unsuccessful student. Rich persons may, however, on the payment of a heavy fine, again be permitted to sit for the test after a further spell of study. Poorer aspirants who have failed can remain attached to the Church only by taking menial occupation about the monasteries as lay-devotees. Errant priests are punished in several ways according to their sins. Any illicit connection with women entail, theoretically, immediate expulsion from the order, but in practice, provided the offence is not too flagrant, nothing more serious than private admonishing by the Abbot occurs. For other heinous crimes priests may be unfrocked or suspended. Flogging is frequently inflicted for minor offences like brawling, and quarrelling. Penance must sometimes be performed, its particular form being either detailed by the Abbot of the institution concerned, or left to the offender's conscience. A lama, if he leads a good life, may attain greater rewards than his lay brethren; but if he sins, his punishment is proportionately greater.

Student priests are divided into seven grades, according to their degree of erudition, and the examinations they have passed. Public disputations are a favourite means of testing their knowledge, and also their ability to put this knowledge into practice. These disputations are always held in the open air during the summer months, in a walled garden near

the monastery. Within this enclosure are thrones for the Abbot, the Chief Celebrant, and any other high lamas who may be present. These act as referees in the disputations. The student desirous of forensic honours takes his stand before these thrones, and acts as questioner, his opponent remaining seated before him. Other monks gather in a circle for the convenient hearing of the debate. Only student monks of the same grade may dispute together. Many and varied are the subjects selected for argument. The questioner may start off with "Who is God?" "What is the Mind?" He demands the answer in a loud voice, itself intended to overcome his opponent. The sitter replies and a heated argument ensues, question and reply flashing back and forwards until one of the contestants is declared the victor by the judges. Provided he passes the periodical examinations and holds his own in the public disputations, the student continues his studies in the monastery for twelve years, on the expiry of which he is eligible for admission as a fully ordained and privileged priest, or *Gelong*. He is now a Buddhist monk of the highest order and must faithfully observe no less than two hundred and fifty-three vows. A nun goes through a similar though not so exhaustive training, to become a *Gelong-ma*, with three hundred and sixty-four vows to observe. No monk may become a *Gelong* before he has attained the age of twenty, in practice few becoming entitled to this rank before the age of forty.

During his years of study, either before or after reaching the rank of *Gelong*, the monk may acquire by examination certain degrees. These are *Geshe*,

Rabjampa, and *Dorampa*. Possessing these, a lama has every opportunity of obtaining a high and lucrative post in the government service or in a monastery as its Abbot. The degree of *Geshe*, corresponding to the western Doctor of Divinity, is the highest obtainable. It stamps him as one of the most learned priests of the country. Only a *Geshe* may become an exponent of the Holy Law. To obtain it, a priest must master metaphysics and the more important works of sacred literature. Certain lamas, of blameless life and sterling character are granted the honorary title of *Geshe*, and take rank with those who have won the honour by examination. *Rabjampa* and *Dorampa* are degrees slightly inferior to *Geshe*. Lamas possessing any of these degrees are eligible for any office in the Church except those specially reserved for incarnate lamas. During their lifetime *Geshes* and *Rabjampas* may write books dealing with religion, but these may not be published until after their deaths, and then only if approved by the reigning Dalai Lama.

Attached to several of the more important monasteries are oracles, who, while not permitted to become actual members of the priestly orders, have a special temple situated near the monastic buildings provided for their celebrations, and a staff of attendant regular monks to carry on their services. Certain of these oracles are granted the title of *Ghoje*, or "Lord of the Faith," this honour being gained by merit and not by examination. These oracles are believed to be controlled by certain gods and spirits, who are invoked by spells to enter the oracle's body, and utter prophecies through his lips. The title of *Ghoje* may

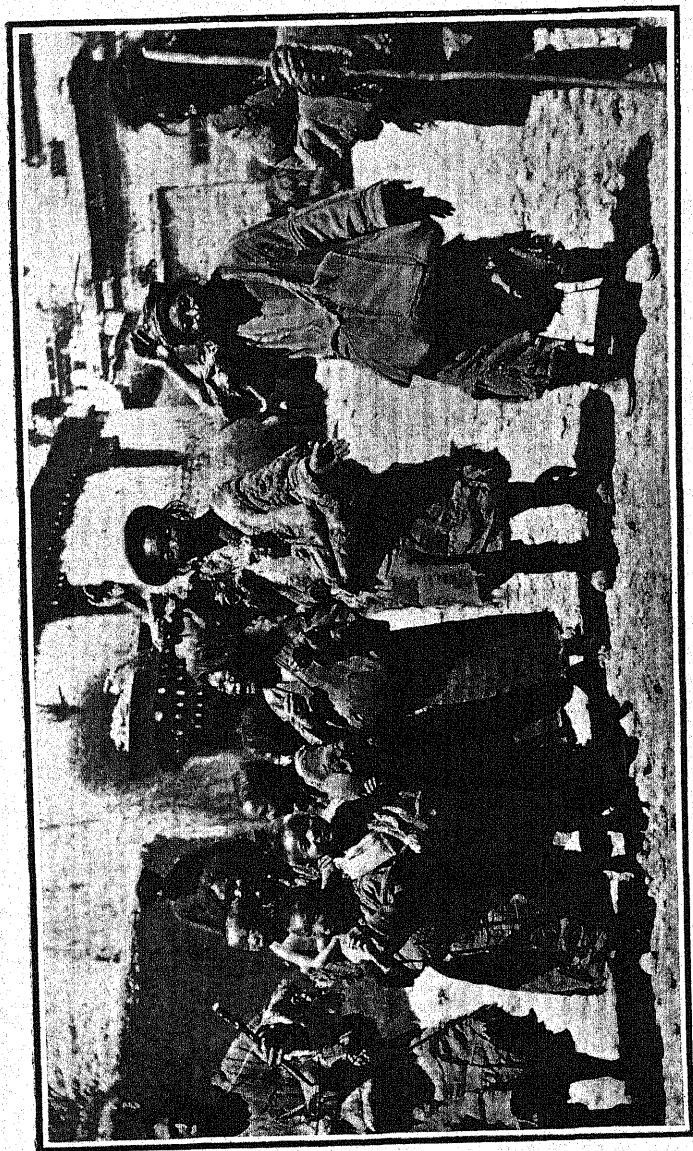
be conferred only by the Dalai Lama. A novice may enter a college for the study of magic, and may take a degree authorising him to practise his art publicly. Other priests decide to study medicine, and for this purpose enter, on the recommendation of their mother-institution, the College of Medicine at Chakpori near Lhasa. Here they learn diagnosis and treatment according to the weird and wonderful Lamaist theories, concerning which more will be said later.

In the larger monasteries and colleges strict discipline is enforced, and hard and fast rules of conduct are laid down for the guidance of the inmates. The head is the Abbot or *Khenpo*, either an incarnate lama or appointed on account of his great learning or family influence. A *Khenpo* holds office for seven years, when he is transferred to another charge. Incarnate lamas hold their appointments for life. Next in rank to the *Khenpo* is the *Umdze* who leads the services in the temple, and supervises the instruction of the lesser priests. Below him comes the *Dorje Lobpon* in charge of the tantric ritual in the monastery. Next in precedence are the *Geko*, or provost-marshals, of whom, in large monasteries, there are two. They are responsible for the maintenance of order among the rank and file and carry out the punishment of errant monks. As signs of their authority they carry large rawhide whips which they do not scruple to use on their subordinates. Each *Geko* has two assistants called *Ge-Yok*. Below the *Geko* is the *Chandzo*, or treasurer who supervises the collection of, and administers the monastic revenues, and is the general secretary of the institution. Next

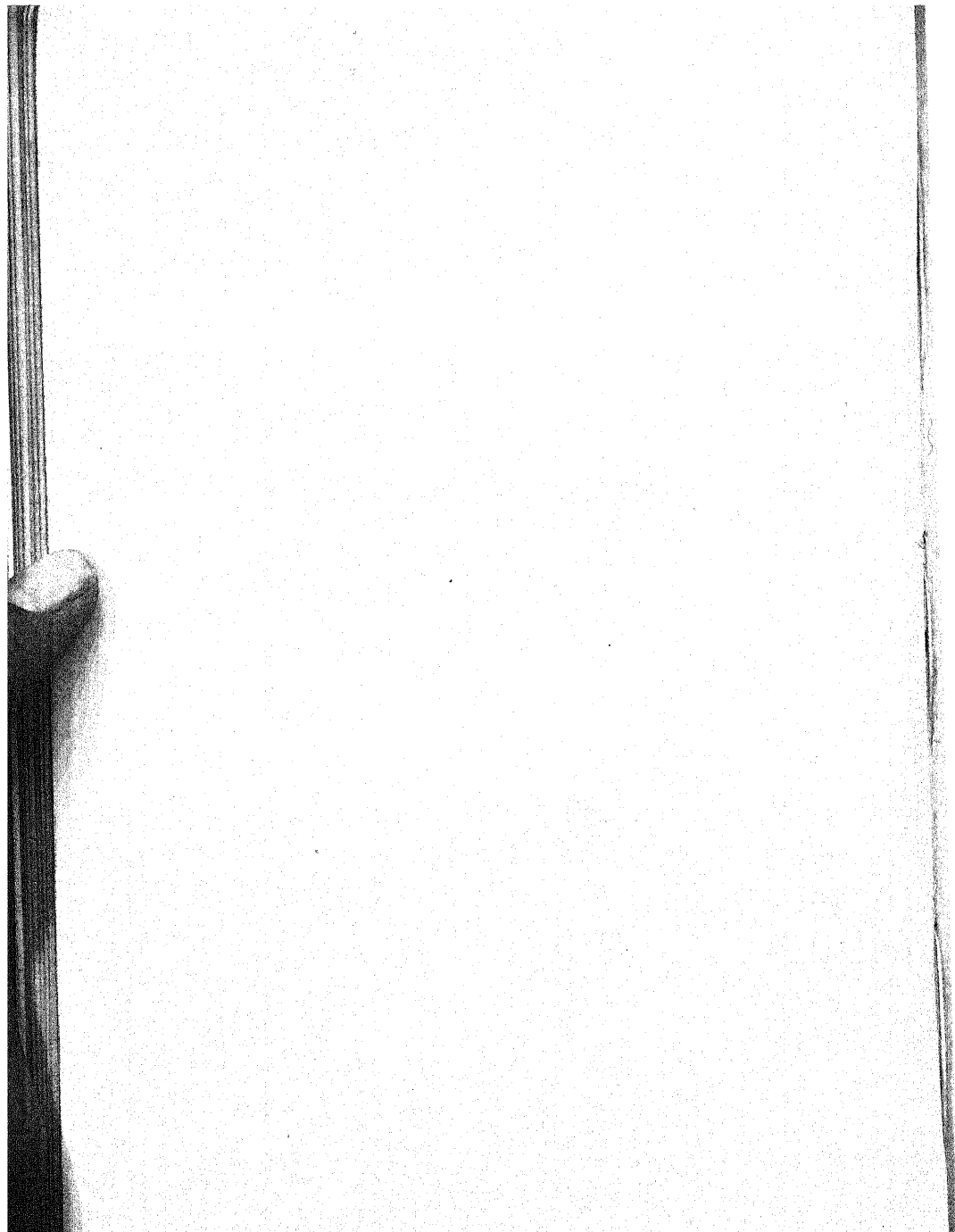
come the *Nyerpa* and *Kunyer*, the former being responsible for the safe custody of the clothing, furniture, carpets, tables used in the temple, and for the religious banners and the fine silken and brocade dresses used in the lama dances. The *Gegan*, or teachers, come next, followed by the *Gelong*, or senior monks. The offices of water carriers, tea-offerers, are filled by junior monks, or *Trapa*. Lastly are those officers who have no fixed duties within the monastery itself but are engaged on behalf of the institution outside its walls, or whose duties are secular rather than religious. These comprise the chamberlain, the receiver of guests, revenue collectors, and trading lamas, who add to the monastic income by ventures far afield. Attached to many monasteries are also painters, wood-carvers, and tailors, who each ply their crafts for the benefit of their mother-house.

Many lamas act as parish priests in the villages, performing, of course for a consideration, those rites and ceremonies ordained on the many occasions of private life. Others are engaged as private family confessors. Compared with their village brethren these are well-off, for they are treated as members of the family, receiving regular food and clothing from their patrons, as well as presents in cash and in kind on special occasions.

Scattered throughout Tibet, their numbers headed by the Dalai Lama and Tashi Lama, are many incarnate priests. The incarnation theory was instituted by the first Dalai Lama, who as head of the Reformed church, declared that his soul would be reborn in the person of a child. The idea was carried further by his successor the fifth Dalai Lama, who announced



A FAMILY OF ITINERANT MUSICIANS—POOR BUT HAPPY



he was the incarnation of the Boddhisattva Avaloketisvara, tracing his god-head through King Srong-tsan-Gampo, already revered as the incarnation of Chenresi, the progenitor of the Tibetan race. All opposition to his ideas was stamped out by violence, and the Dalai Lama has since been venerated as the true incarnation of the patron saint of Tibet. Later, the other sects followed the example of the *Gelukpa* with regard to succession by incarnation, and there arose all over the country numerous incarnations of the various forms of the Buddha and of early saints. The soul of the lama asserted to be the incarnation of any particular god or spirit was believed to enter the body of a child born shortly after his death, the infant being discovered either as a result of prophecy by the dying priest, or by sorcery and divination, or by a combination of both.

The method of selecting a new Dalai Lama, and generally of any incarnation, is as follows. Sometimes the expiring prelate indicates where he will re-incarnate, even specifying the particular village in which his next earthly body will be born. But whether from State expediency, or from a desire to render infallible the choice of a successor, his instructions are not always followed. As a rule a deputation consisting of other incarnate lamas and learned monks of high rank is deputed to search for the true incarnation. They consult astrologers and oracles, and are guided by their advice. Proceeding to the district indicated, the committee enquires for any child recently born, whose entrance into the world has been marked by portents or omens such as showers of shooting stars on its birth-night, trees budding out of season, domestic animals evincing signs of undue

restlessness, or local crops being unexpectedly fruitful in that year. These facts are checked against the auguries of the seers and oracles. Possibly four or five such children may be discovered. The committee then returns to Lhasa, where, on an auspicious day, the names of the candidates are written on separate slips of thin paper. Each is enclosed in a ball fashioned from barley dough. These balls are placed in a golden vase. A religious service is held during which the ball containing the name of the true incarnation is drawn from the vase. Before the expulsion of the Chinese from Tibet, the ceremony of selection of the Dalai Lama was conducted by the Ambans, the senior of whom, taking a pair of golden chopsticks, withdrew one of the barley dough balls from the vase, which had previously been agitated. The name written on the paper enclosed therein was that of the next incarnation of the Dalai Lama. As a further test, the child, when a few months old, was required to recognise from among a collection of similar articles, the religious paraphernalia used by himself in his last incarnation. At the selection of the present Dalai Lama in 1876, the above procedure was modified, principally, it is believed among the Tibetans, in order to do away with the part played by China in choosing the ruler of Tibet. The State Oracle of Nechung announced that the Dalai Lama would reincarnate in the district of Takpo, between Lhasa and Kongpo. He also foretold that the babe would be discovered only by a learned monk. Accordingly, the most learned monk in Tibet, the Abbot of the Ganden Monastery, set out for Takpo. On his way he saw reflected in a lake the figure of the child he sought, into which the late

Grand Lama's soul had entered, and even the image of the house in which that infant had just been born. He found the house of his vision in the village of Par-cho-de, in Takpo, and in it the child he was seeking. This babe was hailed without question as the true successor to the pontifical throne of Tibet, and passed without hesitation the test of recognition of his predecessors' religious implements, the bell, the dorje, etc. Moreover, on his breast he bore the mark of a dorje, and possessed two horn-like growths from his shoulder-blades, the physical peculiarities of the true incarnation.

The last incumbent of the Tashi-lhunpo throne must have been sorely plagued by the garrulity of his mother, for just before he died he prophesied his next appearance on earth would be in the form of the child of a deaf and dumb woman. Search was therefore made for such an infant, and after some trouble, one was found. The son of a deaf and dumb herdwoman by an unknown father, he is the present Tashi Lama. His mother travelled everywhere with him and though unable to hear or speak, took an intelligent interest in his life. Her great delight was to make presents of beadwork panels of which the writer received several. The old lady died in 1924.

In the cases of incarnate lamas other than the Dalai and Tashi Lamas, much private influence is brought to bear in their selection, to secure the appointment of scions of noble and wealthy families. It is considered extremely fortunate, and a great honour to number an incarnate lama in the family. As far as the two Grand Lamas are concerned, however, it is felt that if the rebirth should occur in a family

already powerful and influential, too much authority would become vested in the hands of one clan. While Chinese influence carried weight in Tibet, they also saw that the Dalai and Tashi Lamas were selected from poor and obscure families.

The general routine in the life of a lama in its main essentials is the same all over the country. On wakening, no matter what the hour may be, his first duty is to wash his face and hands. In the winter this rule is usually only honoured in the breach, it being no light undertaking to wash in newly melted ice-water, possibly three or four hours before dawn. The lamas always rise early, a habit inculcated during their novitiate. Having performed his ablutions, the priest bows before the private shrine in his cell and recites certain prayers. These finished, if dawn is still some way off, he may return to his slumbers, but if it is at hand, he must occupy the time in meditation, and in repeating prayers and sacred texts.

The first service of the day is held in the temple attached to the monastery at dawn, even before it is fully light. Any lamas still sleeping within a half-hour of the commencement of this celebration are awakened by the beating of a large gong followed by blasts from a conch-shell trumpet, the signal for all to perform their ablutions, if they have not already washed. In many of the monasteries, even this washing parade is merely nominal. Dirt is warm and the lamas do not like the cold. The monks then repair to the temple hall, where they seat themselves in their proper places according to their rank and seniority, the proceedings being watched over by the *Geko*, or provost. For a short time silence is observed

by all the monks, a breach of which is visited by stripes from the provost's rawhide whip. Then the assembled lamas, led by the *Umdze*, or precentor, chant certain prayers in unison, after which a short lecture on morals and deportment is delivered by the Geko. Tea and *tsampa* (parched barley flour), is then served to the seated lamas by novices. Each monk receives three cups of hot butter tea, and one bowl of *tsampa*, all of which are consumed on the spot. When all have finished and the huge teapots have been removed longer services are celebrated, punctuated by brief intervals during which more tea is served. At this time any special services are performed. They may be for the repose of the soul of a deceased person, or for ensuring his rebirth in a high plane, for recovery from sickness, or as penance for committed sins, or any other of the multitudinous purposes for which the intervention of the priests is required and paid. As the Tibetan proverb says, "There is no approach to God, unless a lama leads the way." On the completion of these celebrations, the monks return to their cubicles for their private devotions.

At 9 or 10 a.m., according to the season, another service lasting about an hour is held in the temple, after which the novices receive instruction, the older lamas occupying their time in the multifarious everyday tasks of the monastery. At noon another service is celebrated during which tea is again served. After this the priests again retire to their apartments where they worship their tutelary deities with offerings of rice and butter. On completion of this worship a meal, consisting of the inevitable tea, with meat either raw, dried, or cooked, and rice or *thukpa*, is

served in the cubicles by the lay devotees and novices. The higher priests receive *thukpa*, or macaroni, with several tasty little curries as a relish. At 3 o'clock still another service is held in the temple, again accompanied by tea. The novices thereafter receive more instruction while the older monks practise playing the monastic musical instruments with which the dances are accompanied. At this time, also, are held the public disputations so beloved by the lamas. The last celebration of the day is held at about seven o'clock in the monks' private cubicles. During this the lay devotees again serve tea. Then the students repeat to their tutors those lessons they have been learning during the day and the senior lamas attend to their private affairs. About 9.30 p.m. all retire to rest.

The everyday duties of a village priest are neither so numerous or so binding as those of a lama in a monastery. On awakening even in the middle of the night, he must recite certain prayers. At dawn he must prepare food offerings, *Torma*, for the tormented spirits, and the Universe Offering, *Mandala*, for the gods, and offer incense to the good spirits, deities, and guardian demons. These duties finished he may take his meal, which may consist of soup, tea, and *tsampa*. Then come any ceremonies required by his flock after which he visits any chortens or other sacred edifices or spots in the vicinity, which he circumambulates, prayer-wheel in hand, muttering the *Om! Mani Padme Hum!* formula. During the afternoon he has another heavier meal of *thukpa* or rice and meat, conducts more services for the welfare of his people and performs private worship. The evening he spends

with his books until the time for sleep. Occasionally he may be called to the house of a parishioner, where he frequently remains for several days reading the Scriptures for the benefit of the household. For all these services he is, of course, paid either in cash or kind, or both, according to the means of his patrons.

From the earliest days of Tibetan Buddhism, certain of its followers, called *Gom-chhen*, have gone apart from the haunts of men, and living in the most primitive fashion in caves or rude huts on the mountain sides, have sought to attain enlightenment, supernatural powers, and Buddhahood, by meditation and self-abnegation. Some retire from the world for short periods only to gain further insight into the spirit world, while others entirely shun their fellow-men. Strictly speaking, every lama is required to retire into a hermitage for a period of three years, three months, and three days, in order to acquire an ascetic mode of life. This rule, however, is seldom carried out in full, for few will submit to the prolonged rigour such a penance involves. Still more merit attaches to those monks who retire for twelve years, while a higher reward awaits those who remain in hermitage for their whole lives. A few monks do take such a vow and exist shut away from the world in a filthy cell, without light, heat, or creature comforts of any kind. At *Nyangto Kyiphu*, or "The Happy Cave of the Upper Nyang River," near Dongtse, thirteen miles north of Gyantse, is a hermitage where lamas immure themselves in dark stone huts for life. Founded in the year 1100 by the great hermit saint, Milarepa, it has seldom lacked its full quota of fanatic priests. Such a devotee is first immured for a period of three

months and three days. At the end of the preliminary term the hermit comes out into the light and once more resumes his studies preparatory to his next term of immurement. This usually lasts for three years three months and three days. During this second ordeal, many become mentally affected, some losing their reason entirely. At the end of this second period the hermit again emerges to prepare himself for the next term of self-burial which lasts till death. This time when he enters the cell prepared for him, he looks his last on the sun and speaks his last word to his fellow-creatures, for during his immolation he must not utter a word. Once he has crossed the threshold of his prison the entrance is walled up, not even the smallest chink being left for light. The only articles the hermit may take with him are one or two images, a cup, a *tsampa* bowl, rosary, and a wooden framework, the purpose of which will be described immediately. His food is brought daily by an attendant lama and placed on a shelf outside the cell whence it is taken in through a small sliding door, only the hermit's hand being seen at such times, and even that is hidden by a crude glove. Tea is also provided. During the first few years the hermit is given only enough food and drink to keep him alive but after this his ration is increased. Having eaten his food the hermit replaces the empty utensils on the shelf and again closes the trap. If the food remains untouched for a period of three days it is presumed that the inmate of the cell is dead and the walled-up doorway is broken down. By this form of self-imprisonment the hermit believes he will avoid an endless cycle of rebirths and pass straight to

Nirvana and Buddhahood. Should the immured lama wish to terminate his self-imprisonment, he may signify his desire to the attendant priest when that official brings his food. The hermit does not lose thereby any merit he may have acquired during his period of solitary confinement. Indeed, to sit in such meditation for only a few days is reckoned a meritorious act. When the immured monk feels the approach of death, he crawls somehow to the framework already mentioned and seats himself on it Buddha fashion with crossed legs. To prevent his corpse from slipping from this posture after death he lashes himself to the frame with his girdle. After his death when the doorway has been broken down the attendant priests examine but do not touch the body. After a week or more it is removed and ceremoniously burnt. Wonderful phenomena are said to have been observed at such burnings. Sometimes an image formed in the skull of the devotee is found in the ashes of the funeral pyre, and this is treasured as a powerful talisman. A full measure of tiny conch-shells have also been retrieved from the ashes, one of which placed in a closed and sealed receptacle for a few days will have multiplied several times. The ashes of the dead lama are carefully collected and with clay, made into an image of the deceased, which is enclosed within a small gilt chorten and kept in the local monastery.

Besides these lamas who condemn themselves to lifelong imprisonment there are others who for varying periods retire from the world and meditate in caves or huts in the mountains, especially in the Kham province. Their places of retirement form the objective of pilgrims desirous of obtaining the blessing

of the holy men, and the monasteries in the neighbourhood of such hermitages reap a rich harvest.

GRACES OF LAMAS BEFORE EATING AND DRINKING.

When tea or food is served to monks during the temple services, or when they partake of these in the privacy of their own cells, the following graces are repeated before they take a mouthful. In the temples, the assembled priests are led in the chanting by the *Umdze*, or Precentor, who opens the prayers in a loud sonorous voice, the other lamas taking up the chant.

GRACE BEFORE EATING.

We offer this most excellent food, with manifold
flavours,
To all the Buddhas and their disciples, with reverence.
May all animal beings prosper, and may they likewise
enjoy
The fruits of deep meditation.

GRACE BEFORE DRINKING.

The Buddhas are present in the persons of all priests
Who possess perfect characters.
Such priests are the fount of the Three Holy Ones.
We offer this beverage therefore, to our spiritual
guides.

C H A P T E R S E V E N

The Laity

A FEW years ago the Tibetan Government collected a head tax called *Amtrang*, literally "Ear-*tranka*," a *tranka* being a coin of the value of threepence. From the amount realised it was estimated that the population was about 3,900,000. These are domiciled in 130,000 towns and villages, so the average population to each settlement is about thirty. The great majority are laymen, who are divided into officials and non-officials. The small official class has gathered into its hand all power and most of the wealth of the country. In theory, anyone possessing the requisite scholastic qualifications may become a government servant, but in practice, such appointments are restricted to a few families who, jealously guarding their preserves, have provided the state servants for centuries. All these officials and certain of the wealthier non-officials are entitled to be styled *Kusho*, literally "Your Honour's Feet," which may be rendered into English as "Esquire."

Officials are graded into seven ranks, at the head of which come the Dalai and Tashi Lamas, in their capacities of ruler of Tibet and overlord of Tsang respectively. These two Grand Lamas, being incarnate Buddhas, should really be above all place and precedent,

but for descriptive purposes it is convenient to place them as in the first rank of Tibetan officials. The Tashi Lama although the titular ruler of the Tsang Province actually has very little to do with its administration, leaving this work in the hands of a *Kyap-Ying*, or Local Prime Minister who is assisted by a Council. The Tashi Lama is, however, personally responsible to the Dalai Lama for the proper administration of his fief.

At the head of the officials, in the second rank and alone is the *Silon*, or Prime Minister. The present holder of this high office is a nephew of the present Dalai Lama, having for an assistant a *Dzasa*, an officer of the third rank. Formerly it was a rule that no relative of the reigning Dalai Lama could hold office during that prelate's lifetime, but this has apparently been relaxed.

First among the third rank officials comes the father of the reigning Dalai Lama, called *Yapshi Kung*, or "Duke, Princely Father," a title conferred upon him by a State grateful for his having been the progenitor of the earthly body in which Buddha has deigned to visit his people. The *Yapshi Kung* is usually appointed to some private office in the Dalai Lama's household and is granted large estates for his maintenance, for he is usually a poor man of humble birth. Also of the third rank are other *Kungs*, or Dukes, members of the families of former Dalai Lamas, the senior of these *Kungs* following immediately below the *Yapshi Kung* in precedence. Next to the senior *Kungs* come the four *Shap-pes*, or Chief Ministers, of whom one is a lama. The *Shap-pes* take precedence according to their seniority. Below the *Shap-pes*,

but still of the third rank, are the junior and youthful *Kungs*. These are followed by a title conferred on lay officials called *Dzasa*, who have rendered long and particularly meritorious service to the State. This title is accompanied by grants of estates but is not hereditary. Lowest in the third rank, below the *Dzasa*, are the *Tejis*, which title may either be inherited, or conferred on specially able officers. The *Tejis* are usually great landowners who take up government service as their career more for honour than for wealth, though wealth is the deciding factor for most aspirants desirous of entering the Tibetan Civil Service.

The fourth rank comprises seven grades of officials, highest among whom is the *Tsipon*, or Chief Financial Secretary, followed by three *Tsipa*, his assistants. These officers deal with all matters of finance, submitting their accounts periodically to the *Kashak*, or Council of Chief Ministers, which places them before the Dalai Lama. Next come the *Tse-Chhak*, the treasurers of the Dalai Lama's private treasury in the Potala Palace. Here are kept all the gifts made to His Holiness by pious pilgrims as well as the revenue from his private estates. These treasurers supervise the payment of the household accounts of the Potala and the ruler's charities. Below them is the *Labrang Gbandzo*, the Chief State Treasurer, who has charge of the Government Treasury located in a large block of offices in Lhasa City, called *Labrang*. Through his hands passes all the State revenue. To an unscrupulous official this post is extremely lucrative. Formerly, huge bribes were paid to the Chinese Ambans for this appointment, as most government officials were then

appointed by the Emperor's representatives. Nowadays the Dalai Lama has succeeded in obtaining the services of officers less venal. The State Treasurer has a large staff under his charge and though little speculation of state moneys takes place the Treasurer feels no compunction in taking "presents" from those desirous of entering his office as clerks. Military commanders, who on account of their superior administrative abilities have been transferred to the civil service as governors of provinces, or similar posts of importance, are also included in the fourth rank. These officers are called *Depons*, or Lords of the Arrow, a rank corresponding roughly to that of Major-General. Certain of the provinces are governed by *Tejis*, third rank officials. In precedence equal to these *Depons*, but actually one of the most influential men in the country, the *Ghikhyap Khenpo* is the head of all the government officials in the country. He is a lama and is always a member of the Dalai Lama's household. Consequently he has always the ear of the ruler of Tibet, a peculiarly lucrative position. In times of stress when the Dalai Lama takes into his own hands all details of administration suspending entirely the activities of the Prime Minister and the *Kashak*, he usually acts upon the advice and assistance of the *Ghikhyap Khenpo*. The Lord Chamberlain of the Potala Palace, the *Dronyer Chhembo*, is also numbered among the fourth rank officials. His favour must be gained by all who wish an audience of the Dalai Lama, so he also reaps wealth from the pilgrims who would gaze on the Living Buddha for this privilege. With the *Dronyer Chhembo* are associated the Dalai Lama's chief chaplain who supervises the daily services in the

ruler's private chapel, and the *Sopon Khenpo*, the chief cup-bearer. Last in the fourth rank comes the *Simpon Khenpo*, the Master of the Bedchamber, the Dalai Lama's chief private servant.

The fifth rank is divided into six grades, chief of these being the *Nyer-tshang*, or Receiver of Fines, and Chief Storekeepers. Each of these offices is held by two officials in conjunction, one a layman, the other a lama. Next come the magistrates, of whom there are four grades. First the *Mipon*, the City Magistrates of Lhasa, who try all cases, civil or criminal, within the town; second the *Sherpang*, judges of cases occurring in the central province of Ü; third the *Sho-Depa*, the civil officers of the village of Sho, situated immediately below the Potala Palace (this office is a sinecure as there are very few inhabitants within their charge); fourth the *Jongpens*, or Commanders, of the larger Jongs, or Forts. Each Jong is the administrative and executive head-quarters of a district, and the *Jongpens* are responsible for the collection of revenue and the maintenance of law and order within their own districts. They hear all civil and criminal cases in which persons of their own and lower rank are involved and are also the local tax-gatherers. Last on the list of the fifth rank is the *Gbhikpon Gbhenmowa*, the Grand Master of the Horse, who is responsible for the upkeep of the royal stables and for all transport for the ruler of Tibet.

Five grades of officers comprise the sixth rank. They are headed by the *Gbhikpon*, the Assistant Masters of the Horse, followed by the *Kashak Trunyi Gbhenmowa*, the chief clerks of the Council of Ministers. Next come the *Dronyers*, or Chamberlains

of the *Kashak*, whose duties are to present those persons desirous of an audience with the Ministers. *Jongpens* of the smaller Jongs and the assistants of the *Dronyer Chhembo*, and the *Zhinyer*, the managers of the Government estates, are included in the sixth rank.

The seventh, and lowest recognised grade of Tibetan officials comprises the ordinary clerks of the Council, the *Gakpa*, or Ministerial Doorkeepers, one of whom is attached to each *Shap-pe*, and the *Chandzo Nangzen*, the collectors of rents in kind, the *Tsenyer*, or Government grass collectors, the *Shingnyer*, or storekeepers of fuel, and lastly, the *Dzomora Tsetrung*, or supervisors of the State farms.

Officials holding such posts as Tibetan Trade Agents at the Treaty Trade Marts, are usually ranked somewhere between the third and fourth rank. Attached to each of the State offices, including the household of the Dalai Lama, there are numerous minor clerks and domestic servants of no recognised status. In an assembly of officials, each individual's rank may be ascertained by glancing at the height of his seat from the ground. Commencing with the Dalai Lama, whose throne is five feet from the ground-level, each rank, in descending order, is provided with a correspondingly lower seat.

The non-official classes are divided into four main sections, the members of which, mix freely with one another in all ordinary occasions of everyday life. There are also certain outcasts, who by reason of their occupations are not permitted to live within the limits of towns or villages. The first great class of the Tibetan people is made up of incarnate lamas, the

descendants of former kings and great nobles, and the families of high State officials. These form the aristocracy of the country. They possess most of the wealth and of the landed property and regard the common people as very inferior to themselves. The second division of the Tibetan people includes small landed proprietors, farmers of government estates, well-to-do merchants, large traders, land stewards, and headmen of the larger villages. The third class consists of those engaged in minor occupations, tailors, carpenters, masons, and petty trade. The lowest class is formed of goldsmiths, silver- and copper-smiths, blacksmiths and workers in iron, butchers, tinkers, and others. No member of this class may in any circumstances enter the priesthood as their callings have involved the taking of life.

The outcasts are composed of the *Ragyapa*, or Cutters-up of the Dead, fettered criminals and beggars.

The great majority of the people are engaged in agriculture, or in cattle and sheep-raising. The summer is so brief in Tibet, that crops grown at higher elevations never have time to ripen properly and the average yield per acre is poor. The principal crops are barley and peas with wheat and buckwheat in the lower and more sheltered valleys. With their primitive wooden ploughs and iron shares, Tibetan farmers merely scratch the surface of the soil, but in the task of breaking up the earth they are assisted by the intense winter frosts, which split and aerate the ground. Seeds are not usually sown until the end of May and the crops are harvested in September, just before the early frosts. The Tibetan cultivator is a great irrigator, for he is forced by the scanty rain-

fall to water his fields artificially. The repair of his water channels is the farmer's first care as soon as winter ends. Young and old, male and female, turn out to work in the fields. They are a cheerful people. When toiling on the land, they may be heard singing at their work. On the first day of ploughing a religious ceremony is performed in which the land is blessed and the gods are besought to grant good crops and protection from hail, the Tibetan farmer's greatest enemy. The ploughs are drawn by two gaily decorated yak or dzo, the former of which is the Tibetan's greatest friend for besides supplying milk with its products of butter and cheese, hair for blanket and cloth-weaving and flesh for food, the yak provides that most indispensable item in a cold country, fuel, which takes the form of its dried dung. The seeds, either barley or peas, are sown by the women and the ground is harrowed by drawing a log across it. Before ploughing, all the household refuse collected during the preceding twelve months is piled in small heaps at intervals all over the fields. Only one crop is raised annually the shortness of the season preventing any intensive cultivation. Most fields are enclosed by a low stone wall the material for which is obtained when clearing the ground for cultivation. Near the middle of the plot two or three loose stones placed one upon the other form a pillar; erected to scare away any spirits that may have evil designs on the crops. In the lower valleys, however, these "scare spirits" do not frighten away the bears, which do an immense amount of damage to ripe crops.

Few varieties of vegetables are grown in Tibet. The Tibetans have not even names for many of those

most commonly found in India and elsewhere. Large radishes of very pungent flavour, and turnips are raised in considerable quantities. One or two other kinds of green vegetables are also found. Potatoes have been introduced into Tibet of late years. Wild rhubarb grows in profusion in many of the lower valleys, but does not seem to be used to any extent as a food. Chillies, are imported in large quantities from Bhutan and Nepal.

Very few of the smaller farmers labour for their own benefit, most of them being the tenants of the great landowners and monasteries who grind the uttermost farthing from their dependents. Hardly any cultivator owns his own land, nor has he any prospect of ever doing so. Serfdom is customary throughout the country. A person born into a family who are serfs of a great house may never break away. Some in desperation do attempt to abscond, but unless he lives near the Indian frontier, and succeeds in crossing that boundary, he has very little hope of maintaining his freedom for long. His absconding will be severely visited on his relatives in the shape of severe floggings, for it is held that they should see that such things do not occur. Therefore only those with no family connections ever make a break for freedom.

Sheep and cattle raising forms the occupation of a large portion of the people, but owing to the lack of any system in breeding, the flocks and herds do not improve in quality, although they increase in number. Most of the bigger monasteries and all the great landowners possess numbers of sheep and cattle, the latter being mostly half-tame yaks. A considerable income is derived from the sale of the butter, for in

Tibet butter is always greatly in demand. Quantities are consumed in the temple lamps, continually burning before the altars. Many landlords hold their estates on a rental of butter and barley paid in kind to a monastery. Sheep are raised principally for their wool, though numbers are slaughtered annually for meat. The wool is of long staple suitable for weaving fine cloths. Most imported foreign piece-goods are of cotton, used mainly for underclothing. For his outer robe, the ordinary Tibetan prefers his own home-made rough serge, which is of pure wool and the warmest article available. When lined with lamb-skins such a robe is the only covering necessary even in the winter.

If England is a nation of shopkeepers, Tibet is a nation of petty traders. Every Tibetan is a born dealer. Many adopt trading as a profession either wholetime or as a side-line to agriculture. Were the colder months not spent in spinning, weaving, or some such indoor pursuit, they would be idle most of their time. Winter, moreover, is the most suitable season for the transport of merchandise, for then no rain falls to make the packs too heavy for the animals or to damage the goods carried. The principal exports are wool, musk, furs, and borax. The few manufactured articles sent out of the country consist of carpets, blankets, and such-like woollen goods. Most of these are sold in the villages on the southern slopes of the Himalaya. Pashm, the immensely valuable inner fleece of sheep and especially of goats, is exported from western Tibet only. The chief imports include brick-tea from China, cotton piece-goods from India, rice, dried Chinese provisions,

dried fruits from Central Asia, candles, oil, soap, and miscellaneous oilman's stores. Although there has for years been constant friction between the Chinese and Tibetans, the export of tea from the former country has never ceased. Indian tea is not in favour with the Tibetans. One reason is they dislike loose tea and although attempts have been made to manufacture from Indian leaf bricks to suit the Tibetan palate they have not yet succeeded. If bricks similar to those imported from China could be made, the Tibetans would undoubtedly purchase them, as they would be cheaper than those carried overland from China. Turquoise and coral both greatly in demand for ornaments are imported from India, while jade comes from China.

Except in the bigger centres, trade is carried on by barter. For this purpose periodical fairs are held in suitable places. To these come the nomads, who barter their wool and dairy products for flour, salt, and tea, and other articles of food. The owners of the large flocks collect their wool at the heads of the valleys leading to India for sale in Indian markets. Of late years there had been a considerable trade in antiques and curios, most of which, though sold as Tibetan and brought from that country, are Chinese in origin. Copper and iron are imported from India, the former for making coins and images, and general decorative purposes, the latter for the manufacture of domestic utensils, horseshoes, nails, and weapons. Silks and brocades are brought from China in considerable quantities. Owing to the internal chaos in China the overland trade for Tibet, except tea, has been diverted via Calcutta and other Indian centres. It

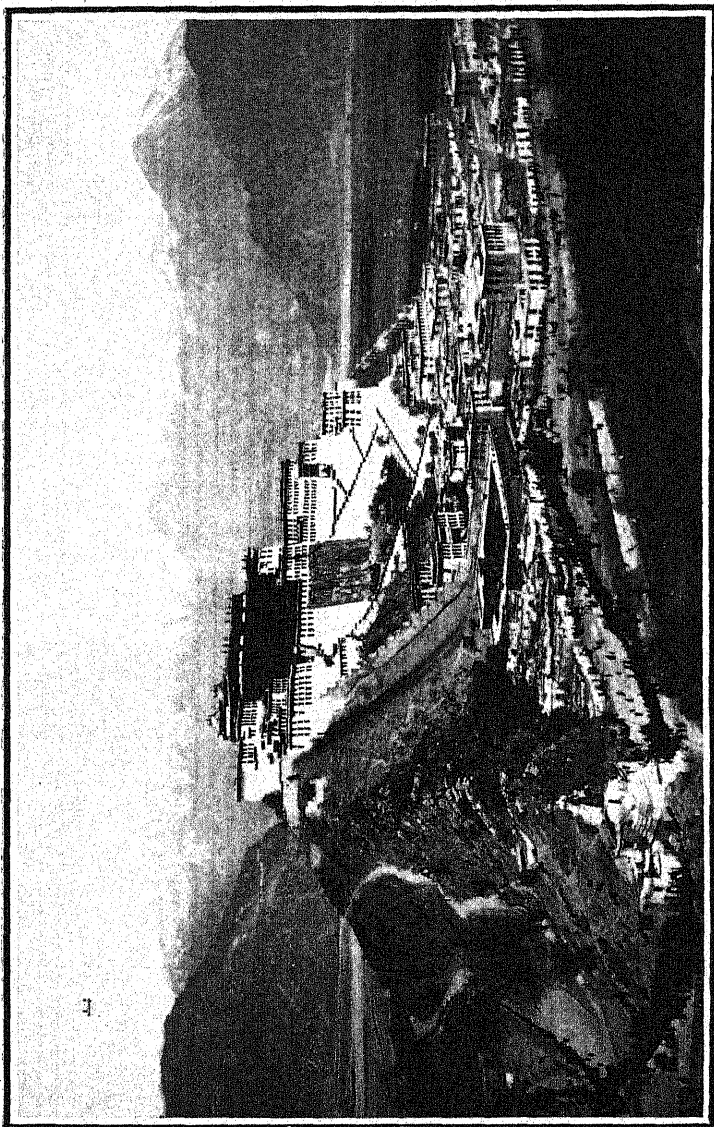
is safer, if not cheaper, to bring merchandise by this latter route and pay the heavy Indian duties rather than to risk the dangers from brigands on the Sino-Tibet roads.

Tibetans in general live what would elsewhere be a life of hardship and discomfort. The wealthy who can afford to erect substantial and solid houses of wood and stone do not suffer from the rigours of the climate like the poor. In the houses of the rich, thick carpets cover the divans and rugs are spread on the floors, both for decoration and warmth. Thick cloaks woven from the fine inner fleece of the sheep mitigate the intense cold. The wealthy can afford a liberal meat diet, very necessary in a cold country, and also fuel, both for warming and cooking. The peasantry, on the other hand, although they build their houses as strongly as possible and plug all interstices in the walls with clay, can neither provide thick hangings to stop the draughts, nor afford fuel for heating. All they can do is to put on more clothing if they possess it. Their winter garb is made of rough-dried sheep-skins with the fleece worn inside. This robe tucked up round the waist to knee-length during the daytime is their sleeping garment also, being let down when they retire for the night.

The houses of the wealthy are large and commodious with sometimes as many as four storeys containing numerous small rooms and cubicles. They are usually built of stone set in mud with walls three or four feet thick. Where stone is not available the walls are constructed of stamped earth bound together with twigs and straw. Brick-making is unknown. For stamped earth walls a foundation of stone is laid even

though this has to be brought long distances. Then a plank framework of the required dimensions for the thickness of the wall is erected to a height of a couple of feet. Into this framework is emptied six inches of loose earth, which, after being watered, is stamped hard by the workpeople, who for a couple of hours dance a kind of double-shuffle on it. When it is quite hard, another layer of earth is put in and the process repeated. While the earth is still loose, twigs and straw are placed among it and stamped in with it. When the framework is full it is left a day or two for the earth to dry and harden and then raised to contain the next instalment of the wall. This process is repeated until the desired height is attained. At appropriate intervals door and window apertures are left and the beams to support the floors and roofs are inserted. A house so constructed will last for decades in Tibet, where the rainfall is negligible. The various storeys are reached by rough stairways, some of these being little better than ladders of notched beams, even in the houses of the well-to-do. The larger residences are built around a courtyard, open to the sky, which serves as a convenient place for loading and unloading transport animals, for drying clothes, and for many other domestic purposes. Around this yard, on the ground floor, are the stables, byres, and harness rooms, as well as storerooms for merchandise and fodder. Most buildings are whitewashed at regular intervals, the lime not being applied by a brush but poured over the surface of the walls from above. Around the upper storey, just below the roof, runs a chocolate coloured band about four feet broad. Some of the older Lamaists have their walls

striped with vertical red lines. Roofs in Tibet are invariably flat, and though shaky are used for drying grain, storing grass, and as a pleasant retreat during the summer. They are surrounded by a low parapet, and if on a main thoroughfare they serve incidentally as an excellent grand-stand, from which pageants and processions may be watched. At each corner of the roof of better class houses is erected a black yak-hair cylinder, to avert evil from its inmates. The houses are invariably built square and have only one entrance. There are no chimneys, the smoke from the braziers and cooking fires escaping through the windows or through a hole left in the roof for the purpose. Rooms become blackened by the fine soot from yak-dung fires. Sanitary arrangements, as known in civilised lands, do not exist, the usual practice being to set apart a room on the first floor as a lavatory for the use of both sexes and for servants as well as masters. In the floor of this apartment are a couple of narrow slits by which refuse and ordure escape to the room below where they remain unremoved till they are needed for manuring the fields. If Tibet did not enjoy an extremely dry and cold climate this system would result in epidemics that would rapidly wipe out the entire population. On the first floor are the main living rooms of the family and also the kitchen. The second and higher storeys are taken up by servants' quarters, storerooms, and extra apartments. Anyone visiting a Tibetan house for the first time will be well advised to look the other way when passing the cook-house, which is usually a small dark apartment. Slung from the ceiling, well blackened in the soot, will be hanging some dried meat apparently maturing,



THE POTALA, THE SACRED PALACE OF THE DALAI LAMA IN LHASA
A religious procession known as Losar is in progress.

together with chunks of fat. Butter will be seen encased in hide bags with the hair on the inside. In boxes and tins along a shelf are kept dried Chinese delicacies and bags of the tsampa flour. Milk may be in a dirty wooden bucket. In a similar vessel will be the water for culinary purposes. Along one side of the kitchen runs a low stove of stones and mud with sufficient fireplaces for several dishes to be prepared at once. Beside the stove stands the tea-churn a long hollow cylinder provided with a plunger used in preparing the butter tea. Food is cooked in iron and copper pots, and served in vessels of brass. The inevitable earthenware teapot will be simmering near the fire to provide refreshment for the kitchen staff. The cook will be clad in an indescribably filthy robe literally stiff with grease and blood.

On the same floor as the kitchen is the dining and guest room. This is usually a fairly large and bright apartment its walls hung with banners or Chinese pictures. Along one side will be a tier of hide-covered boxes, the receptacles of the family's spare and gala clothing, and a few gaily painted low cupboards used for storing crockery. In front of the boxes and cupboards and along the wall below the windows, are placed low divans about a foot in height covered with handsome carpets on which the family and guests seat themselves. In front of each divan is set a low decorated table to carry the tea-cups and for the service of meals. On the floor in the centre of the room may be a carpet. This room is sometimes used as a sleeping apartment for extra guests.

Next to the general living room may be the family chapel, always kept scrupulously clean and neat.

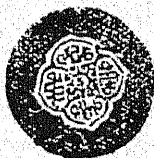
Along one wall of this apartment is the shrine placed on painted cupboards some four feet in height. The shrine is made of beautifully carved and decorated wood, each deity having its own particular niche. The tops of the cupboards act as the altar and on them are placed the holy water bowls, lamps, and all the usual religious paraphernalia. Flowers, when available, are kept before the images. In wealthy houses, in pigeon-holes and book racks either side of the altar, are kept copies of the Lamaist scriptures. The rest of the chapel is bare, except for the religious banners, or *thankas* hung around the walls.

The rest of the first floor will be occupied by the bedchambers and guest rooms. Many houses have a balcony running round each storey overlooking the central courtyard. On these verandahs the women set out their looms for cloth and carpet weaving in the warm weather. In the larger rooms the ceiling beams are supported by wooden pillars, often painted with Chinese designs of dragons and other mythical beasts. Each window is fitted with a removable frame, divided into small squares or oblongs. In these are fastened pieces of oiled silk or paper. These frames are entirely removed in the warm weather. In the winter they keep out the wind. Panes of glass are seldom to be seen in Tibetan houses owing to the difficulties of transport. In very large establishments with scores of servants separate granaries are built outside the main building. These granaries consist of a single room. The grain is poured in from the top and withdrawn only through a small trap-door at the base. Grain thus stored will keep in good condition for years, and is not liable to damage from rats.

Many residences, especially those not actually in the towns, are surrounded by gardens. Within the high enclosing walls grow stunted willows and peach trees. The Tibetans take great pride in these gardens and often ask for flower seeds from India. The only entrance to a Tibetan house is by a great gate opening directly on to the central courtyard. When this is shut and barred and the huge mastiffs loosed for the night each building becomes a fortress.

There is a startling contrast between the houses of the well-to-do and those of the poorer cultivators who live in small, badly lit, cold hovels, their beasts having every bit as much comfort as their owners. The houses of the poor are never more than two storeys in height, the animals occupying the ground floor. The living rooms, two or three in number, are very poorly furnished with a few rough grass-stuffed cushions, a box or two containing the few family treasures, and possibly a loom. In a corner in a hide bag may be a few pounds of *tsampa*, some dried meat and cheese, and perhaps a small skin of butter. Their cooking utensils comprise a tea-churn, a teapot, and an iron saucepan. The shrine with its butter lamp and holy water is placed in a corner of the living room. The poor eat their food from a rough, low table, or from the floor, straight from the pot in which it has been cooked. In Lhasa, many of the larger houses are let out in tenements, each family occupying one or two rooms, the rent for which is about a couple of shillings a month. The hovels of the outcasts are so squalid and filthy that it is extraordinary how their occupants can manage to survive the winter in such surroundings.

All over the plains of Tibet may be seen the black tents of the nomads wherever there is grazing to be had for their flocks and herds. These tents, made from yak-hair cloth, loosely woven in narrow strips, sewn together, are supported on two poles, across which is laid another, and are kept in position by yak-hair ropes tied to pegs in the ground, or to heavy stones. Though loosely woven, the tents are water-proof and impervious to snow, and although very filthy, they are quite cosy. Turves three feet high are piled around the inside edge to break the force of the wind. The few belongings of the nomads are disposed on the top of this turf wall, a fireplace is fashioned from three stones in the middle, and the nomad's home is ready for occupation. Their furniture consists of a tea-churn, a teapot, and a few cooking vessels of iron or clay, and two or three huge pans for boiling the milk to make cheese. Their guards are several mastiffs, which also serve to protect their flocks and herds from the depredations of wolves and other wild animals.



Private seal of a Minister.

C H A P T E R E I G H T

Women

WOMEN have much influence in Tibet, both in the home-life and in business. Although no woman shares in the administration of State affairs, they exercise considerable unseen influence in many directions. The lady of the house controls the servants, receives and issues stores and provisions required for daily consumption, superintends the home industries that are carried on during the winter, sees to the making of butter and cheese, and generally runs the whole household. Tibetan women have never been "purdah nashin," and it is extremely pleasing to meet and converse with them in their own houses. Except on ceremonial visits, the ladies of a Tibetan official, or wealthy trader, including grown-up unmarried daughters, join the visitors at tea or a meal and enter into the conversation. Wives of traders are quite capable of looking after their husbands' businesses while the latter are away on trading ventures, and they do all the accounting and such book-keeping as the Tibetan considers necessary. In most households the wife is the family treasurer. Women form by far the greater proportion of petty traders and stall-keepers in the bazaars, where they sit surrounded by their wares, and protected

from the sun and rain by huge umbrellas. They are every bit as good as the men at driving a bargain, indeed are often better. Women of the peasant classes labour in the fields with their menfolk, accomplishing quite as much work as the latter, and this in addition to caring for their homes, and preparing the family meals. They walk behind the ploughs scattering the seed, assist in cultivating the ground, and help gather in the harvest. In physique, they are comparable with their sisters in any part of the world being big and upstanding, with plump, well-developed figures. Many Tibetan peasant women are quite good-looking, as fair as many of the races of Southern Europe, with rosy complexions and masses of dark hair. The Tibetan woman does not age so quickly as those of other Oriental races.

Compared with those of the West, Tibetan morals, to put it mildly, are lax. Many of the women of the lower classes have practically none. Ladies of rank do not openly indulge in the promiscuity common among their poorer sisters. Men of the lower classes are more or less complaisant and very often display no jealousy should their wives bestow their favours on others. Tibetans of wealth and position, while themselves seldom faithful to the marriage tie, expect their wives to observe their vows, but very little social stigma attaches to those who fail. It is considered small disgrace if a girl has children before marriage. Such infants are left with the girl's parents, but should there be no issue to her marriage, the children are adopted by their stepfather.

Love philtres are in common use, being retailed by Ngak-pa priests and astrologers to those desirous

of attracting attention or recapturing a negligent lover. Tibetan women, especially in the province of Kongpo and Kham, where they have the reputation of being even more hot-tempered than in the rest of the country, are said occasionally to employ poison for removing a non-complaisant husband or a too persistent lover. If a wife is caught *flagrante delicto*, the husband is permitted by law to cut off the tip of her nose or her ear, provided he report his action immediately to the local authorities. In the case of a lost nose tip, the woman wears a small round black patch to hide the scar. A fine or a flogging may be inflicted by the Courts on the male culprit, should the husband bring him to justice. In most cases, however, he goes scot free. Where the husband catches his wife in the crime of adultery he may kill her accomplice, but should the latter slay him in the struggle, he is only fined for the killing. If the husband beats the lover, the latter cannot bring a case against him. An outraged husband may even kill his wife and her guilty partner if he catches them in the act, provided he at once takes the dagger or sword to the magistrate with a silk scarf tied to the hilt, he will not be punished for his action. The dead bodies of the wife and her paramour are then exposed to public view to act as a deterrent.

Education among women is rare. Girls of the official and business classes are taught the rudiments of writing, reading, and arithmetic to enable them to do ordinary household accounts, and to keep the books of a small trading concern; but the poorer womenfolk and those of the peasantry receive no schooling whatever. Those girls who do attend school are taught in the same classes

as their brothers and are punished for faults in the same way and with the same severity. Recently the most advanced man in Tibet, one of the four Chief Ministers, sent his young sister-in-law, a girl of twelve years of age, to school in India. After a year in the writer's house living as one of his family, she spent three years at Darjeeling, in a school managed by Americans. By this time, being an exceptionally bright and clever child, she had begun to get on well with her studies, and despite her quick temper, was a great favourite among both her teachers and school-fellows. Just as she was beginning to derive some benefit from this education she was removed by her brother-in-law and taken back to Lhasa, as she had reached a marriageable age. The knowledge she has obtained and the insight she has got into the ways of the outside world, have whetted her appetite for more, and she is now discontented and dissatisfied with her lot.

A Tibetan woman may enter the Church as a nun, and many, even of good family, adopt religion as their life occupation. The Tibetan nuns, however, do not perform good works like the Western Orders, but spend their lives in the convents, or touring the country-side for alms. After their period of novitiate is over, the nun's head is either completely shaved, or the hair is cut short. When out of doors, the shaved head is covered by a kind of wig made of wool, dyed red or yellow, the effect being that of a mop of violently coloured hair.

Women perform most of the domestic duties and large numbers of maidservants are employed in a big establishment. They draw water, collect the yak-dung

fuel, tend the cattle, weave and spin, and assist in the kitchen.

In the inns all work is performed by maidservants, who serve meals when necessary, supply the guests with liquor, and entertain them with song and dance.

A Tibetan lady will spend hours at her toilet, which is performed with the assistance of her handmaids. Overnight she rubs some fat into her skin, nowadays usually a toilet cream imported from India. On rising the next morning she first takes a thin cord of tightly twisted silk and literally scrapes her features to remove all superfluous hair and blackheads, and to prevent wrinkles. Then she washes her hands and face, applies more cream and powder, and delicately rouges her cheeks with rouge imported from France via Calcutta. Should she intend making a journey, she anoints her face with cutch, a kind of red earth mixed to a paste with water to protect her complexion from the bitter winds. To brighten the eyes, and pencil the eyebrows, they use kohl. Ladies of rank bathe the whole of their bodies frequently, especially in the summer months. To bathe too often in a country so cold as Tibet is not wise, there being a great risk of pneumonia.

For special occasions the hair is elaborately coiffured, while for everyday wear it is simply plaited in one or two pigtails and parted in the middle. Before plaiting the hair is well greased and combed straight back from the brows, and then parted. When the hair is dressed for the head-dress it remains in position for several days, being saved from disarrangement at night by the use of a special pillow. By the ornamentation of her head-dress it may be ascertained whether

a woman is married or single, the custom being to place a turquoise over a coral at the back of the head-dress on marriage. Should she be divorced, this is removed; the simple act of plucking it out by a husband constitutes perfectly legal separation. An unmarried girl wears a coral on the very top of her head-dress.

Part of the duty of an official's wife is to dress his hair in the manner proper to his rank, all lay officers of the fifth rank and upwards wearing their hair done into a roll on the top of the skull, their rank being indicated by the ornament worn thereon.

The poorer women smear their faces with cutch. For high days and holidays they save the red wrappers in which the brick tea is always packed, soak them in water and rub them on their cheeks, thus transferring the red dye from the paper to their faces. Even though this dye is of the cheapest quality, it never seems to damage their complexions, or to injure their skins. The habit of smearing the face with cutch is said to have arisen during the time of the sixth Dalai Lama. This prelate was always searching the bazaars for a pretty face. As this shocked and angered the high lamas responsible for his education and morals, they promulgated an order that every woman, when out-of-doors, should disfigure herself by smearing her features with soot, and thus not attract the attention of the young priest-king. It was soon discovered, however, that soot was unsuitable, and cutch, or red earth, was substituted.

C H A P T E R N I N E

Marriage

MARRIAGE in Tibet, with few exceptions, such as when an elderly man takes a second or third wife, is usually contracted by parties of more or less the same age, and in early life. There is no child-marriage as practised in India. When a boy has reached about twenty, his parents arrange for his marriage. From various damsels in their own circle, they provisionally select one whom they suggest to their son. Should he be agreeable, an astrologer is consulted, who having been informed of the birth years of both parties, gives his report. The parents next enlist the services of a professional marriage broker, called *bar-mi*, or of one of their relatives, preferably an uncle, to act as a go-between for arranging the marriage. This agent, donning his best robes and taking a gift of beer, called *long-chang* or "Proposal-wine," visits the parents of the selected maiden, and if they agree, he offers the *long-chang*, of which all present partake, and returns and reports accordingly to his employers. The astrologer is again called in to compare the actual horoscopes of the parties. From these he deduces whether the proposed union will be fruitful and tranquil. An agreed sum of money known as "the price of the mother's milk" is then

paid to the bride's parents. All these details sometimes take weeks of haggling. An auspicious day for the actual wedding ceremonies is then fixed by the astrologer. On the wedding morning, the girl is bathed and dressed in all the finery at her command. Previous to leaving her old home, feasting and merry-making goes on for days in the bride's house, to which all friends and relatives are invited. The guests bring presents and silk ceremonial scarves for the parents of the girl. The bride's dress and most of the jewellery worn on the wedding-day are usually the gifts of the bridegroom's family, and these the girl *must* wear, whether they suit her or not. She is, of course, provided with other jewellery and robes by her parents according to their position and wealth. On the wedding morning the bride's parents provide a final feast to the assembled guests, and especially the Dragon-King, Lui Gyalpo. This diety is the guardian of each individual family, and should he follow a bride to her new home, misfortunes will surely overtake her parents. By sacrifices and offerings he is informed that it will be best for him to remain with the bride's family, that should he depart he will be less comfortable and so on and so forth, at great length. In the meantime, feasting has also been going on in the house of the bridegroom, and preparations made for the ceremony. The evening before the wedding the bridegroom's parents dispatch a small party of friends and relatives, headed by the go-between, to the house of the bride, sending by them the robes she will wear on the morrow. These persons join in the feasting in the girl's house, where they are entertained for the night. On the auspicious day, the bride, after being

dressed, and before leaving her old home, is exhorted by her parents and their guests on points of conjugal duty. For this purpose, rich people, engage the services of a professional orator, who delivers a lecture on wifely duties, in sonorous tones, and beautiful and impressive periods. She must be meek, and behave towards her husband with kindness and consideration. She must love and respect her spouse's family, especially his younger brothers, and she must administer her household, with kindness and forbearance. After her marriage portion has been loaded for transport to her new home the bridal party prepares to make a start. At dawn, from the bridegroom's house, another party comes to swell the procession, and this party, consisting only of men friends and relations of the bridegroom's family, take part in the farewell feast held on the wedding morning. The bridal party, augmented by many of the bride's friends, and headed by a man dressed in white, mounted on a white pony, and carrying the *Sipaho*, an emblem for averting evil, then set forth for the bridegroom's house. The bride is mounted astride on a gaily caparisoned pony. Round her head she wraps a light woollen or silk scarf, to hide her blushes. Halts are made at three suitable spots in the course of the journey, at each of which a light repast is spread. One of the onlookers flings in her face a *torma*, or dagger, fashioned by lamas from barley-dough and butter, fried hard, and coloured red, to counteract the influence of any evil spirits. He then runs for the gate which is opened just sufficient to allow his entry and then immediately shut again and bolted and barred. Much parleying then ensues between the

bridegroom's family and the bride's escort, after which the gates are opened, and the bride welcomed to her new home. As she passes through the gates, the bridegroom's mother places on the girl's neck an arrow, bound with streamers of the five sacred colours. This arrow is afterwards treasured by the bride as a kind of "marriage lines," and in most houses may be seen reposing on the altar in the private family chapel.

Before entering the house, each member of the bride's escort is offered a little *chema*, or baked barley-flour, and butter cake, and curds. The party then enters the house, to find the bridegroom seated on a dais with a vacant place on his right hand. Friends and relatives then place their gifts before the happy couple, and the family priest implores the tutelary deities to extend their protection to the new member of the family. The marriage feast begins and much merriment takes place, in the middle of which the bridegroom's mother places scarves round the necks of the bride and groom, and this act completes the ceremony of making them man and wife.

In the marriage-deed drawn up between two noble houses, the genealogical table of the contracting parties is set out in full, with lists of the property each brings to the new partnership, and this document is signed by the parents or guardians.

Should the husband have one or more younger brothers, the girl must marry each of these in turn, at intervals of about a year after the first ceremony. These later marriages are celebrated privately at home, and on such occasions, those brothers who have already married the woman, absent themselves from the family residence, on business or some other pretext.

In most well-to-do families, the brothers usually arrange matters so that more than one of their number shall never be at home at the same time. This practice, however, is not enforced by law, but is purely a private arrangement. Cases are common where all the brothers live with a common wife at the same time. Children of such unions look on the eldest brother as their father, the younger brethren being styled "uncles." Polygamy is not uncommon in Tibet. It is usually practised for reasons of policy, in order to keep property in one family, as in cases where a man's first wife has proved barren. One of the present Chief Ministers of the country, has married no less than three sisters to keep the family estates from being broken up. He has sent the only son of the family into which he has married into the priesthood, where, according to the rules, he cannot succeed to landed property.

Incest is frequently practised, and even if detected, the offenders often get off with light punishments, but are more or less socially ostracised. Cases have been known where a husband and son marry the same wife, when the woman is not the son's mother. Uncles and nephews may also have a common wife, provided she is unrelated to either of them. In polyandrous marriages the wife exercises great influence over her several husbands and completely controls her household. As in India, childless women consult the priests for remedies for their barrenness, and in many cases these take advantage of their supplicants' superstitious beliefs. The lamas also sell charms that they state will confer on their wearers the boon of bearing children. These are written on thin paper and

placed inside a cowrie, and worn next the skin. Divorce is common, and is accomplished either by mutual consent, or by the husband repudiating his wife. In such cases both parties are at liberty to marry again. Another peculiar practice, practised only among the higher classes, is for two men to exchange wives by mutual agreement. The latter are consulted in the matter and their consent to the arrangement must also be obtained. Concubinage exists all over the country. Neither mother nor child is in any way despised on this account either by their employers or by their fellow servants.

Birth

IN every Tibetan family children are greatly desired, and when they do arrive, are pampered and spoiled during their babyhood and early childhood. Yet the dearth of children is strikingly apparent. Infant mortality is very high, not only on account of the climate, but also by reason of the Tibetan mother's ignorance of ordinary hygiene. During pregnancy, peasant mothers work in the fields up to the time of delivery, seldom resting for more than a couple of days even after the child has been born. In a well-to-do home a hired woman called a *Neyok*, is called in, a few days prior to the expected confinement. She does very little for her patient, being in no sense a competent midwife. When the child is actually born, she severs and ties the umbilical cord and washes the baby. Sons are more desired than daughters, for boys may enter the priesthood, and possibly become a monk-official or inherit the family estates in direct succession.

The Tibetan mother has to go through her time of trial practically unassisted, but she seldom has any trouble in childbirth. If the delivery is delayed or attended by intense pain certain remedies are forthcoming, such as a pill of butter in the form of a dice

endowed with magical properties by a lama, who imbues it with spells by blowing upon it; or an old silver *tranka*, specially kept for the purpose, and usually of Nepalese origin, is briskly rubbed on a hard stone till it becomes warm from the friction. The coin and the stone are then placed in a bowl of water or barley beer, and allowed to soak for a few minutes, after which the patient is given the liquid to drink.

A mother of the better classes will keep her bed for a few days after her confinement, but seldom for longer than one week. Tibetan mothers usually feed their infants from the breast, but in the rare cases where this is not possible, a foster-mother supplies the necessary nourishment.

After the first wash, an infant is lucky if it is again bathed before a week has passed. During the first few months it is never bathed oftener than once a week, sometimes even not so frequently as that. As it is difficult to gather enough fuel for heating water, the poorer mothers take water in their mouths; when warmed, they squirt it over the infant's body. Having done this several times the babes are dried and dressed in exactly the same clothes that have just been taken off. Beggar women may be seen by the roadside, licking their children clean. Another repulsive habit of these depressed creatures is to pick the lice and fleas from one another's heads and bodies, and bite them between their teeth. This custom has given rise to the story, a mere fable, that the Tibetans eat lice.

A few days after giving birth the mother presents herself before a lama, who sprinkles her with holy

water and says prayers over her. If of good family, she will not resume her household responsibilities for a month or so. During this time of rest she anoints her body with oil or butter. She lives on a diet of soup and milk, eggs, and drinks large quantities of barley beer, which is supposed to help in providing her breasts with milk. Three days after birth, the friends and relations of the parents pay ceremonial visits of congratulation, bringing with them presents of tea, meat, wine, and butter. These gifts are always accompanied by a ceremonial scarf. When a scion is born to a noble house the presents include costly brocades, cloths, silks, and carpets. The visitors are offered the inevitable tea and light refreshments, and when taking their departure, are in their turn presented with a scarf by the happy father.

About ten days after the birth of the child, the parents consult the local astrologer, who, having been informed of the day and time of the child's birth, draws up the infant's horoscope, and selects, in consultation with the parents, a name for him or her, often the name of the day of birth, e.g. Pasang—Friday, Pempa—Saturday. These are combined with a surname, such as Tsering, which means "may he have a long life," these surnames not necessarily being those of their fathers. The actual naming ceremony is performed at the family residence, and is the occasion of great feasting.

Babies are not weaned till the age of ten months or a year, when they are given milk and gruel made from barley flour. Grated cheese and sometimes soup, also form a part of their dietary. Soon after birth talismans and amulets are procured from the lamas

and bound to some part of their bodies for protection from the evil spirits and demons.

Like all children, the Tibetan child dearly loves toys, though those that come his way are crude and simple compared with those of a Western child. Dolls are common, being usually fashioned from wood or stuffed rags. Among boys small bows and arrows furnish endless amusement, so do slings and kites. Little girls learn to knit simple garments, and to spin wool for yarn almost before they can walk. At the age of five or six, the children of the better class families are sent to school, where they must, when first enrolled, present the schoolmaster with a new robe, several silver coins, and a ceremonial silk scarf, and they offer each of their fellow pupils a bowl of parched rice and a cup of butter tea. The teacher, whose knowledge is seldom profound, gets about two shillings a month for each scholar.

The child is first taught to repeat the alphabet, and to form the letters, his hand being guided in the early stages by that of the master. Small oblong boards dusted with finely powdered chalk or ashes, are used as slates, the characters being formed with a bamboo style. All tasks are learned by heart, a test being held at the end of every month.

The completion of his studies is again marked by the pupil presenting the master with gifts in cash and in kind.

Among the more wealthy Tibetan families children are not numerous, and therefore badly spoilt. It is all the more marvellous that as an adult, the Tibetan develops those traits of courtesy and politeness which are most marked all over the country.

CHAPTER ELEVEN

Death Ceremonies & Funeral Rites

ON the approach of death as many lamas as can be afforded are summoned to the sick person's house to assist in the obsequies. One of these continually watches by the dying man's bedside for the actual moment of death, for when this occurs, the *Phowa*, or "Passing Ceremony," to secure that the soul leaves the corpse by the top of the skull, must be performed with the least delay. Should there be no priest immediately available, a white cloth is spread over the corpse to prevent the soul from escaping from its mortal clay till the proper time. No one is permitted to touch the corpse until the arrival of the lama. The lama seats himself beside the head of the corpse, all relatives and friends being excluded from the death-chamber. He plucks a single hair from the very top of the head, and summons the soul to make its exit thereby. The tiny hole from which the hair has been plucked is believed to extend right through the bone of the skull to the brain. Once free of the body, the spirit is believed to hover for some time around those places frequented by the deceased during his lifetime. Until rebirth, passages from the scriptures are read instructing it how to conduct itself when passing along the road to its

rebirth. This wandering period of the soul is called *Bardo*, and may be likened to Hades. Before the corpse may be disturbed an astrologer-lama draws up the death-horoscope, stating who may approach and handle the body, what prayers should be recited for the repose of the soul of the dead person, what form of burial should be adopted, and the auspicious day for carrying out the last rites.

Those persons selected to touch the corpse clothe it in fine raiment, and having bound it in a sitting posture with its knees drawn up to its chin and its arms tightly folded across them, place it in a corner of a room. For several days feasts are then given to all relatives and friends. Each day until the body is disposed of, lamas recite prayers and butter lamps are burnt in the room. During these feasts the usual portions that he would have consumed during life, are placed before the corpse or its effigy. In the death-horoscope the astrologer-lama has indicated which particular god should be made in effigy, and which *thanka*, or religious banner should be painted. The god thus honoured and the saint depicted in the *thanka* are believed to intercede for the soul when it stands at the judgment seat, and to ensure its rebirth into the human or a higher world. Relays of priests, chanting day and night, by their prayers endeavour to speed the parting soul direct to the Western Paradise of Opakme.

Four methods of disposing of the bodies of the dead are employed: burning, casting into the waters of a lake or stream, burial beneath the earth, and feeding to the vultures and dogs. The body is thus certain of returning to one of four elements, fire, water, earth,

or air, from one of which it has sprung. Where sufficient fuel is available, the first method is usually practised. Nowadays, only criminals and paupers are thrown into the lakes and rivers. Earth burial is carried out only in certain cases of those who have died from infectious diseases, and secondly, in the cases of high incarnate lamas. The bodies of such holy men are embalmed, and placed in the bases of huge *chortens*. The finest examples of these are the mausolea of the Dalai and Tashi Lamas in Lhasa and Tashilhunpo. Such corpses are sometimes brought immense distances from their place of decease to the place of interment, e.g. the Tashi Lama died in Peking, his mortal remains repose at Tashilhunpo.

Before the removal of the body from the house, a final feast on an especially elaborate scale is held, at the conclusion of which a priest, having tied one end of a long silk scarf to the corpse, adjures the spirit of the deceased to depart from the house, and not return to vex its friends and relations, but to keep strictly to the road leading to Paradise. The officiating lama then takes the free end of the scarf in his left hand, and preceded by another priest blowing on a thigh-bone trumpet, and ringing a bell or sounding a skull-drum, he leads the corpse to the burial ground. The body is carried by one of the *Ragyapa*, the disposers of the dead.

Air burial is most common on the plateau where fuel for cremation is unobtainable. The cortège now consisting only of two priests and the body, with its carrier, slowly wends its way to the top of a hill, reserved for such rites, in the vicinity of the town or village in which the death has taken place. Here it

is received by the *Ragyapa*, who lose no time in commencing their gruesome task of cutting up the dead.

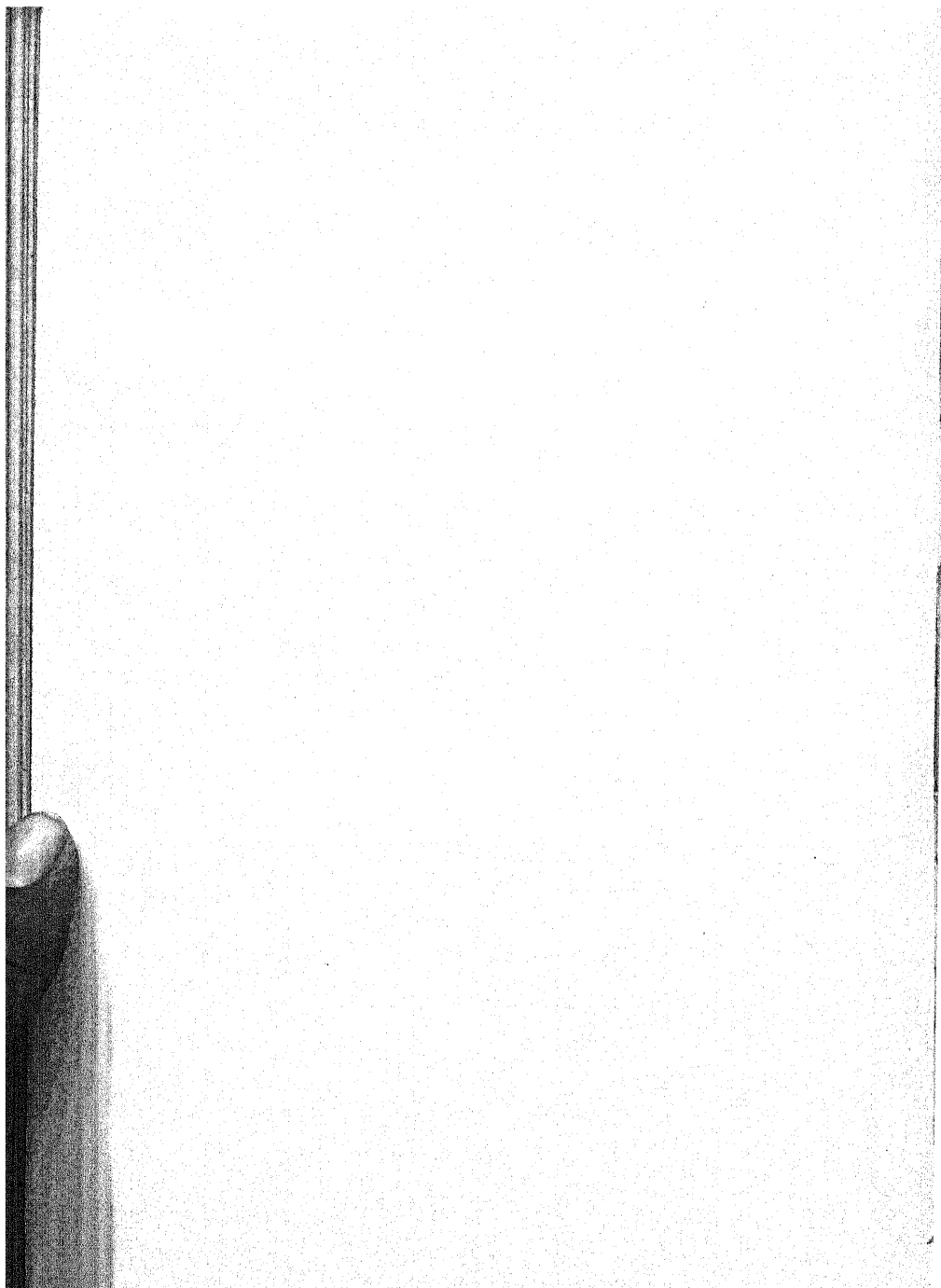
They first straighten out the corpse and lay it on the platform. Then they flay the flesh with knives from the bones and feed it to vultures. The bones are crushed and pounded to a paste, and thrown to dogs.

As soon as possible after the removal of the body from the house, a ceremony of driving away the demon or evil spirit responsible for the death must be performed. First, a model of a tiger, fashioned from mud and straw, about a foot in length, with open jaws and fangs of barley-dough, is prepared. It is painted with the tiger's stripes, and round its neck is placed a cord composed of five threads of the five sacred colours. Astride it is placed the image of a man, representing the man-eating devil, also fashioned from barley-dough, in which have been mixed filings from the five holy metals, and into whose belly has been introduced a strip of paper on which is inscribed the phrase, "Devouring devil! Avaunt! Turn thy countenance towards the Enemy!" To lead the tiger another human figure with normal limbs but with a bird's head is made from clay, and into its hand is put the end of the cord encircling the tiger's neck. To drive the beast a similar figure with a monkey's head is placed at the rear. The whole model is set up on a plank for ease in carrying. All present now arm themselves for driving out the demons. They take swords, knives, agricultural implements, stones, and pebbles. When night has fallen the ceremony begins; the celebrating lama utters a long incantation while the



THE VULTURES
Concluding the work of the Ragyapa.

THE RAGYAPA
The cutters up of the dead, at their gruesome task.



assembled laymen cry out at the top of their voices, "Begone! Devil, begone!" They brandish their weapons and hurl the stones at imaginary demons. At a signal given by the priest, a selected person, named by the astrologer, lifts the board on which are the images of the tiger and its attendants, carries it some distance from the house, setting it down at cross-roads. The lama mutters spells and charms and hurls heated pebbles in all directions. To prevent the evil spirit from entering other houses, a Tantric priest surrounds them with a magic circle of enchanted barley-flour across which the malignant spirits cannot pass.

There still remains one last ritual to be observed. For this, on the day on which the corpse was removed from the house, the effigy of the deceased is drawn on a piece of paper, together with his name, on the back being a charm. Before this drawing, for the period between burial and the forty-ninth day after death, all food and drink that would have been offered to the dead person when alive, is placed. The drawing is replaced by a facsimile every day, the original being burned in the flame of a butter lamp. When the last paper is consumed the soul is free to wing its way to Paradise. The ashes of the papers are mixed with clay and fashioned into small cones, which are deposited in caves or other out-of-the-way places, one being kept on the altar in the family chapel. While the drawings are being consumed, the astrologer carefully watches the flames, and from their colour and from the smoke that arises he determines the fate of the soul. If the flame be white and brilliant, the soul is perfect and has reached the highest heaven; red and spreading like a lotus intimates it will attain to the

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Paradise of Perfect Bliss, while yellow and smoky declares the soul will reincarnate as one of the lower animals. Full instructions as to the ceremonies to be observed at the time of death, are given in the Tibetan "Book of the Dead."

C H A P T E R T W E L V E

Dress.

THE style of Tibetan dress has changed little for several centuries. Apart from the priesthood who have their own distinctive form of raiment, the robes worn by the men are a modification of those favoured by well-to-do Manchurians, though any suggestion that the dress of the Tibetans is copied from the Chinese usually brings down a vehement denial. Fashions in ornaments and jewellery and small items of apparel, such as hats, do change occasionally, but the actual cut and form of the robes of both men and women remains substantially the same. Contact with the surrounding civilisations, especially that of India, has brought the knowledge of many small amenities and comforts of life, notably those introduced by the British. The old-time Tibetan's only light after night had fallen was a dim butter dip; nowadays he uses candles or kerosine oil lamps. There is an increasing use of cotton piece-goods for underclothing, light summer robes, and many other garments. For these purposes the rich formerly used silk, the less well-to-do, nothing.

The poorer people seldom wash either their person or their thick outer garment, and the state of their bodies before the introduction of cheap cotton

underclothes, may be imagined. Nowadays, they can without much trouble, obtain washable cotton garments which dry much more quickly than heavy serge robes.

A great contrast exists between the dress of the upper and of the lower classes, both in appearance and quality. This is largely due to the strict sumptuary laws of the country which regulate the quality, material, and colour of the garb of each class. Woe betide the social climber who dares to infringe them. All lamas may wear some yellow in their robes, indeed, the Dalai and Tashi Lamas entire dress is often of this colour, but among all the laymen only *Kungs* and *Shap-pes* may wear this royal yellow. The pattern is also regulated the only persons permitted to wear robes with a dragon design being of these two ranks. The chief difference between the dress of the higher classes of officials, and that of the lesser people is that while the former must wear silk on all official occasions, none of the latter are permitted to do so. Jongpens who are fifth rank officers may, however, wear silken robes while within their own jurisdictions ; but when they appear before a superior officer elsewhere they must wear russet-coloured serge or broad-cloth.

In the summer the dress of the nobles and high officials not engaged in official duties, consists of a thin serge robe of ankle length, of some sombre colour, such as dull crimson, dark blue, or dark plum. This gown, called *Cbbu-pa* (hon. *Nam-za*), is double-breasted and is cut loosely, buttoning at the neck, the front of the shoulder, beneath the right armpit, and above the side of the right knee. The buttons are of gilt metal, spherical in shape, and a little bigger than

a pea. Buttonholes are not used, in their place being small loops. The gown, which is very long in the sleeve, is bound and supported at the waist by a silk girdle several feet long twisted into a rope. This cummerbund converts the upper or blouse part of the robe into a vast pocket. Beneath this *Cbbu-pa* is worn a long-sleeved shirt, usually of silk, and reaching only to the waist. When it is desired to free the hands for any task the sleeves of the gown and shirt are folded back together. The legs are clothed in trousers gathered tightly at the ankles with a ribbon and supported at the waist by a cord. Socks are worn, and the feet are encased in Chinese slippers indoors, and long Tibetan cloth, or imported Mongolian leather boots when out of doors. Tibetan cloth-boots, called *Shab-chha*, or *Lham*, are made of red broadcloth, with inch-thick soles. The sides of the soles are coloured white, while the uppers are tastefully embroidered in colours contrasting with the red cloth base. These boots reach to just below the knee and are held in position by a garter of woven silk or cotton wound round the calf several times and the ends tucked in. A waistcoat (*Ja-ja*), is sometimes worn outside the *Cbbu-pa*. It is double-breasted like the gown, but short, reaching to the cummerbund, and sleeveless.

In their homes Tibetan aristocrats wear their hair in a pigtail drawn tightly back from the brows. This pigtail, even though its wearer's hair may be scanty, is made to appear long by plaiting into it a red cord with tasselled ends, the latter hanging well below the waist. When engaged in any occupation in which the pigtail is likely to get in the way it is coiled round

the head. All laymen in Tibet must wear this queue, failure to do so leading to severe punishment. Recently certain generals of the new Tibetan Army in Lhasa, who were desirous of copying the officers of the Indian army who had trained them, cut their hair short. Every one of them was reduced and dismissed in disgrace. For official occasions, instead of being worn in the queue, the hair is dressed in a small plaited roll on the top of the head by all members of a rank higher than the sixth. Fifth rank officers wear no ornament in this roll beyond a red silk cord plaited into the hair. Officials of the fourth and higher ranks wear a small gold and turquoise ornament in the centre of the roll from the shape of which the rank may be ascertained. The fourth rank wear a rosette, the third a double dorje or conventional thunderbolt. As a rule the wives of the officials undertake the dressing of their husband's hair, which, when once done, lasts for several days.

Every male member of the upper and middle classes, if he can afford it, wears in his left ear a turquoise and pearl ear-ring, five inches long and as thick as an ordinary pencil, made of several cut turquoises threaded on a gold wire with a large pearl in the centre. In the lobe of the right ear is a single turquoise. The long ear-ring is very heavy, and were it unsupported, would soon distend the lobe. Accordingly, it is supported by a cord round the upper part of the ear. On the right thumb is worn a large jade or ivory ring, an inch in depth, and a quarter of that in thickness. This ornament is a relic of the days not so long passed away, when the bow was the favourite national weapon of

the Tibetans. The ring was for the protection of the thumb when drawing the bow-string. On the fingers of either hand are worn several rings of crude gold in which are roughly set half-polished gems. Carried wound round the wrist several times may be a rosary, its beads sometimes of carved and polished ivory or bone, or of crystal or some precious stones. This rosary is useful not only for telling prayers but as an aid to calculation. Like the Chinese, the nobles of Tibet think it a sign of rank and breeding to allow the finger-nails to grow long, though they do not carry the practice to such an extent as the Celestials, an inch being about the average. The long nail demonstrates the high rank of its wearer and his non-performance of any manual labour.

The gala dress of Tibetan officials and nobles of high rank on festive occasions is gorgeous in the extreme. Magnificent Chinese silks and brocades are worn by those entitled to do so, the only colour forbidden to the laity being the royal yellow reserved for the priesthood. Bright blues, greens, mauves, and crimsons are to be seen. The highest officers have set types and colours for their ceremonial robes, but those of lesser rank are within limits permitted to choose their own. The designs woven into the fabrics are very beautiful, consisting of flowers, birds, and fanciful beasts, together with many conventional patterns. On such occasions the shirt and trousers are of material to match the robe. Footgear is of a form and pattern appropriate to the wearer's rank, in the case of Ministers being of red broadcloth, of exceptionally fine quality with a floral design on the toe-caps and heels in blue appliqué work. Fourth rank

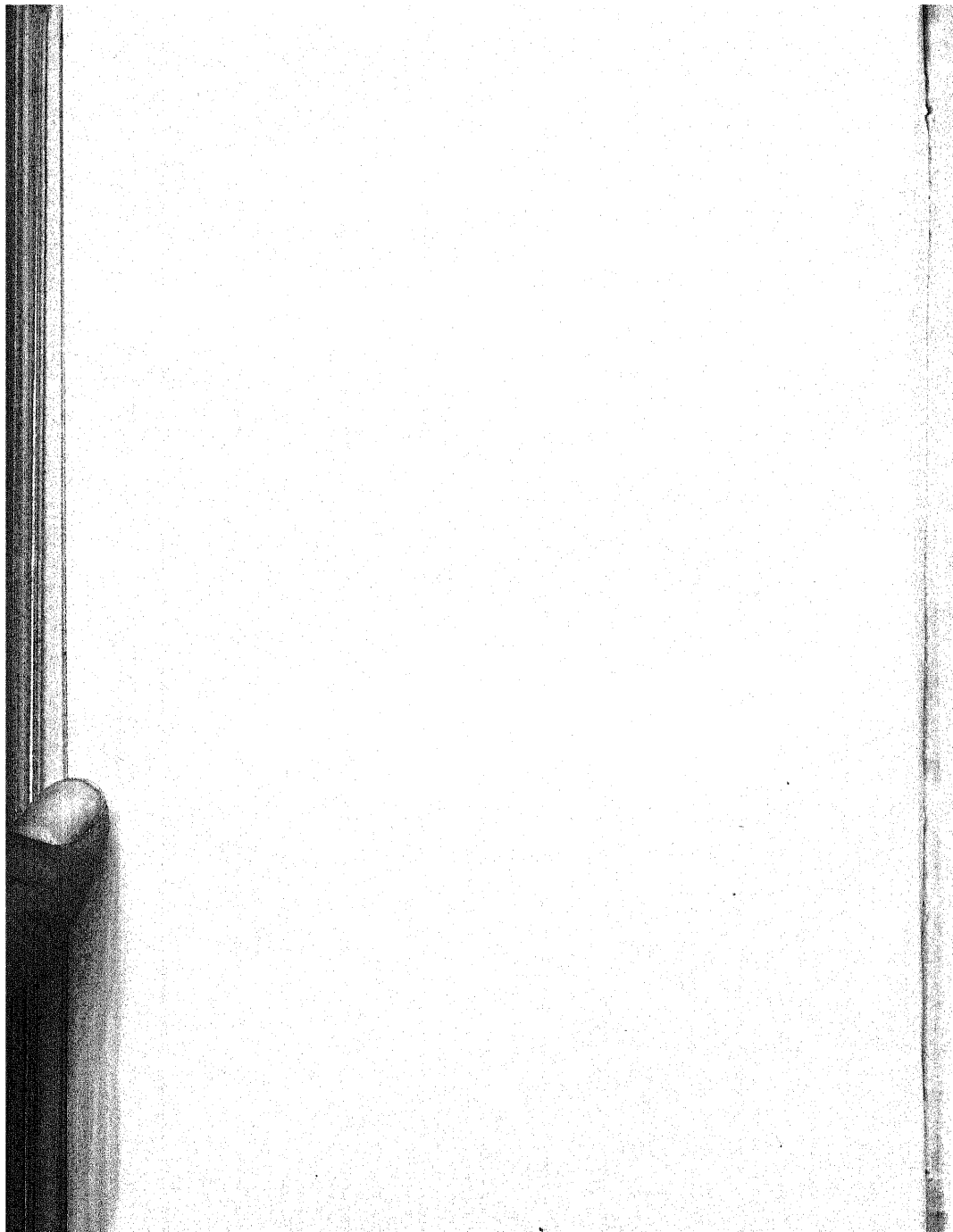
officials also wear red cloth boots but with a pattern of red, white, and blue stripes crossing the toe-caps and running along the sides of the boot. Persons of lesser rank wear footgear of black velvet. All, however, have the inch-thick soles. Officials' hats also give an indication of the ranks of their wearers. Prior to the expulsion of the Chinese, the custom of wearing buttons of rank was in vogue but this has now been abolished. The Chief Ministers wear a round hat with a fairly high crown, not unlike the bowler of the West, but of silk brocade with a fringe hanging all round the crown. The brim is narrow and flat, the colour scheme being red. Fourth rank officers wear a cap similar to that of Chinese mandarins, with a high brim of black velvet and a red tassel hanging down the back. Lower officials wear a round flat hat of yellow wool kept in position by a chin-string. All other laymen wear small caps, sometimes with ear-flaps, and fur-lined. Of late years also, the masses have taken to the Homburg, numbers of which are imported into Tibet. From the cummerband are hung useful and ornamental articles, including a set of chopsticks and knife probably in a *cloisonné* case, a pipe with tobacco pouch and pricker, and a pair of purses, one of which contains the loose cash of its wearer, the other the inevitable snuff-bottle.

In the winter, and when travelling, the Tibetan gentleman wears warm quilted trousers and has his outer robe lined with some soft fur, either lamb, or Chinese hare, the whole being edged with a narrow border of otter or marten. He discards his official hat and dons a fur cap with large ear-flaps, and often protects his skin from the wind with a face-mask on



A PRINCE OF THE KHAMBA PROVINCE

Wearing a rich silk robe, highly ornamented Tibetan boots, a decorated sheath for his sword, two charm boxes hung over his left shoulder, and a snuff box with tassels below his belt.



which grotesque features are painted. In very cold weather he may wear a fur-lined waistcoat over his robe. His hands are kept warm by his long sleeves. In summer, if he does not possess glare-glasses, he wears an ornate cover of painted slips of stiffened cloth as an eyeshade, under the brim of the hat, extending over the forehead. When not in use it is folded up and carried in a case by an attendant. When riding Tibetans frequently wear an apron divided in the front and forming flaps which cover the knees and thighs. The aprons worn by the military *Depons*, or generals, are exceptionally fine, being of cloth of gold edged with blue or red brocade.

Men of the middle classes, no matter how wealthy they may be, are never permitted to wear silk robes on public occasions. They may and usually do possess extensive wardrobes containing dresses of this material, yet they must appear in public clad in robes of russet-coloured serge or broadcloth. On their own estates they dress very richly. Their underclothing and their boots are similar to that of the nobles. The only opportunity they have of displaying their fine silk dresses in public is on the occasion of the visit of a party of play-actors to whom they lend their wardrobes for dressing the dramas. All local notables and officials are invited to the entertainment. It is common to see the host clad in dull, fine serge, surrounded by his guests in silken apparel, regarding the performers clad even more gorgeously than themselves in robes which, although the property of their host, he may not wear in public. Lower middle-class people usually possess only two changes of raiment, one of rough homespun for everyday wear at their field-work, the

other of rather finer material for high days and holidays. Their boots, worn only on special occasions, are of the usual red cloth with embroidered designs. Their underclothing consists of a shirt and short cotton drawers though sometimes these are replaced by seatless trousers of the same material as the robe. In winter they line their clothes with rough sheepskins the fur on the inside or change them for garments made entirely from skins. For headgear they ordinarily wear a small sugarloaf cap with its brim slightly turned up all round.

The poor people possess only one "suit," of the coarsest homespun of natural wool colour. Their robes are cut rather short to give extra freedom, and gathered into a larger pouch at the waist. Their trousers are of the same material, and as a rule no underclothing is worn. In winter these poor garments are lined with old sheep-fleeces that have probably done duty for several years in the clothes of more fortunate persons. They wear rough cloth boots with rawhide soles. The nomads on the great plains clothe themselves from one year's end to another in raw sheepskin garments the fur worn inside, for headgear using sheepskin caps. Rawhide boots, the repairs to which are done by themselves with pieces of untanned skins of slaughtered yaks, are used to cover the feet. The low-class Tibetan uses his robe as a table napkin wiping his greasy hands thereon whenever he wishes to dry them, or as a handkerchief, or for many other purposes not conducive to cleanliness. The state of his garments may therefore be imagined. The clothes become stiff with grease and dirt. This arouses no disgust. Their wearers state that they are

warmer when in this condition. The large pouch formed by the upper part of the robe and the tight waistband is a universal container. It is a handy place for carrying food, raw meat, or cheese, or a bag of *tsampa*, and the corners not taken up by these will hold a snuff-horn, tinder-box, and other small necessities. Through the waistband is often thrust a knife, used for cutting meat, and as a weapon of attack and defence. From the waistband there hangs the pipe and tobacco pouch. Despite its prohibition, tobacco is still indulged in by all classes of the people except the priests. The lamas say that smoking will bring ill-fortune upon the country. But now that the people have formed the habit it will be very hard to break it, especially as the Tibetan Government cannot stop the importation of tobacco by the Nepalese traders who hold a monopoly of this business. Tibetan pipes are about eighteen inches in length, some of them having very fine jade mouthpieces, of the shape of a cigar holder. The bowls are of brass and very small, holding only a pinch of the fragrant weed. The Tibetan sits and smokes a dozen or so pipefuls at a time. The tobacco is largely mixed with herbs like rhubarb. Better-class Tibetans carry an eight-inch square of thick cloth, which they use as a handkerchief. It is very seldom washed. After use it is replaced in the pouch where it contaminates all the other articles. Snuff-bottles are carried by every one. Those of the poor consist of rough flasks fashioned from horn or wood, but those of the well-to-do are sometimes wonderful and exquisite examples of the lapidary's art in agate, jade, amber, crystal, and precious stones. Others are made of fine porcelain sometimes curiously

worked in open patterns. A snuff-bottle of jade, if it has a red spot or two in it, is the most highly prized, the red marks being believed to be blood of dragons. Such a bottle will fetch a very high price. Chinese glass, called in Tibet *Poli*, is very popular for snuff-bottles, different coloured designs, superimposed one on another, being common. Some plain glass bottles had delicate little paintings on their inner sides. Owners of particularly good snuff-bottles take out their treasure and polish it whenever their hands are idle, so that in the course of a few years these articles attain a wonderful surface. The snuff is made from powdered tobacco mixed with herbs and is extremely pungent.

The costume of the womenfolk of the upper-classes is most attractive. Even when engaged in their domestic duties the ladies of a great house never neglect their personal appearance. The cut of their gowns is similar to those of the men, except that instead of the outer waistcoat, they wear another long sleeveless robe. For everyday garb in the summer they omit this outer garment. Also, in place of the trousers, they wear short petticoats. The shirt is the same, short and with long sleeves. For ordinary wear ladies use an apron woven of very finely spun wool, in alternate narrow stripes of red, green, and blue. The colours of their dresses are very bright, their shirts contrasting vividly with their robes which are of the darker shade. The silk fabric of the dresses is patterned with conventional designs woven into the fabric. Their boots are of cloth similar to those worn by the men, but with a slightly different embroidered design. Every Tibetan woman delights in loading

herself with jewellery and ornaments. Around her neck is hung a charm-box, called *Gau*, which in the case of women of wealthy families, is of fine gold filagree work set with diamonds, rubies, and other precious stones. These boxes vary in shape and size from small round or cylindrical cases to large square containers five inches long. Enclosed in these boxes are appropriate charms for warding off evil, for protection against sickness and accident, and half a hundred other purposes. Along the cord by which the *Gau* is suspended are strung beads of agate and coral, the former being cigar-shaped a couple of inches long. If these agate beads have certain markings which are considered lucky they are very expensive indeed. Sometimes if genuine stones with these marks are not available, imitations are used. When a Tibetan lady wishes to appear dressed "to kill," two *Gaus* are worn. From the left breast draped across the body to a point on the right side at the level of the waistband, hangs a broad band of seed pearls, with a coral ornament at the top and bottom. Also hanging inside the fold of the dress in the front, just peeping out, is worn a chatelaine, from which are suspended the toothpick, ear-probes, tweezers, and pricker, necessary for the performance of her toilet. On ordinary occasions the Tibetan woman wears her hair in a long plait hanging down her back or coiled round her head. For special occasions, however, a head-dress is worn, the pattern of which varies according to the locality. In the province of Ü, the ladies favour a triangular frame of red broadcloth on which are sewn rows of seed-pearls with large coral balls at intervals. For wearing this head-dress, the

hair is parted in the middle, and having been plaited with masses of false hair, imported from China, is fastened to the head-dress, the long locks hanging at the sides being plaited and held in position at the waist by a rope of seed-pearls and small coral balls. The ends of the long side plaits of artificial hair are finished off with red tasselled cords which almost reach the ground. This style of head-dress and hair-dressing was probably copied from early Mongolian fashions. In the Tsang province the head-dress consists of a hoop of red felt eighteen inches in height along its longer axis, supported in an upright position by an oval band of the same material to which the hair is attached. Along the hoop and the oval band are sewn seed-pearls, ropes of which are also suspended within the hoop. For both the triangular head-dress and this Tsang hoop, a lighter variety without the pearls is used for ordinary occasions. Formerly women used to sleep in these awkward head-dresses, but of recent years this rule has been relaxed. The women of Kham, in eastern Tibet, do not wear false hair, their head-dress consisting of a long felt strip studded at intervals with large corals set in gold or silver, which is wound round the head over the plaited hair. Their dress, unlike that of their Lhasa sisters, consists of the long gown with an over-garment of Tibetan cloth, called *Puru*, open in the front, held together by a silver pin across the breast or a metal clasp at the waist. This top-cloak is sleeveless. In the Chumbi Valley, the women wear a cloak similar to that of the Khambanis. Their only head-dress consists of a small pork-pie cap. They plait their hair in two parts and coil these round the head.

Throughout the whole of Tibet the women wear huge turquoise ear-rings. These being very heavy are supported by a cord running over the head or are fastened into the hair. All Tibetan women, with the exception of the Khambanis wear a large conch-shell on the right wrist. It is put on during childhood and worn throughout life, provided it does not accidentally get broken. If this should occur it is never replaced. Many of these so-called conch-shells are merely porcelain imitations imported from China. Rings are worn, the favourite stones being diamonds, rubies, and turquoise, set like those of the men in crude gold or silver bands. The women frequently carry a rosary so that when they have a few moments to spare they may patter a few prayers and record them on its beads. When not wearing the heavy set head-dresses, the Tibetan ladies affect felt or fur caps, similar to those of their husbands and brothers. Of recent years they have taken to wearing the Homburg hat. This is specially true of Lhasa where such hats are easily obtainable. A lady travelling puts on all her jewellery and fine clothes, the whole being protected from the dust and mire of the roads by a cloak and a scarf wound round her head. She is of course adequately guarded and has two or three mounted handmaidens to attend to her wants. During winter her robes will be lined with soft fur for extra warmth. The humbler sisters wear homespun, and adorn their head-dresses with imitation gems.

CHAPTER THIRTEEN

Meals

KORZE Zepa, *Ghakyi Drampa Go*. So runs a Tibetan proverb, "To eat lamas' food requires jaws of iron." This may have been true in early times, but nowadays creature comforts are not lacking. The village lamas, in return for reading the Scriptures in the houses of their patrons, receive their food for the day. The first meal in the monasteries is served about noon, the second and heavier, in the evening. Both consist of soup of which meat is the principal ingredient, sometimes varied by a kind of spaghetti, called *thukpa*, dried meat and *tsampa*, and tea. The dried meat may be either mutton, beef, or pork, the latter being somewhat of a delicacy. Stewed vegetables are occasionally put into the soup. Although their faith forbids them to slay animals themselves, the lamas live largely on flesh-food. They salve their consciences by blessing the slaughter animals and praying that they may be reborn in a higher sphere. A certain way of acquiring merit is to ransom an animal from the butchers and let it go free for the rest of its life. These ransomed beasts are distinguished by tufts of dyed wool threaded through their ears. They are usually sheep and goats, seldom yaks. The higher lamas have their own

private kitchens with cooks who turn out appetising meals in the Chinese fashion, rice of *tsampa* being the basis, with several tasty little curries and other dishes to help it down. Only a few ascetic priests confine themselves to a vegetarian diet.

To make tea, the requisite quantity of leaf is cut from a brick of tea, broken up, placed in a vessel with water, and thoroughly boiled for an hour or so. It is then strained and the liquor poured into a long narrow churn provided with a plunger. This churn is about four feet long and six inches in breadth and is fashioned from wood bound with two or three brass hoops to strengthen it. The plunger consists of a wooden disc of a size to fit the hollow churn, fastened to the end of a rod. Salt and soda and as much butter as can be afforded and as the tea will take, together with boiling water are added. The resulting mixture is then vigorously churned for about a quarter of an hour. Thereafter the tea is poured into earthenware teapots, placed on braziers to keep hot till required. Tea thus prepared is like soup, and although at first nauseous to Western palates, it is a warming and nourishing beverage. Where the consumption is large and continuous a tea brick is put into a vessel with water, and boiled for hours. When supplies are required, a ladleful is put into the churn and prepared as detailed above. For every ladleful removed another ladle of water is put in, until the decoction becomes too weak for further use. Tea is served in small bowls about the size of an ordinary tea-cup, placed on a stand and covered. Some of these cups are of porcelain, others of jade, agate, and even of silver. The cups used by the Dalai Lama and Tashi

Lama and certain other high church dignitaries, are of solid gold. With these no stand is used, only a cover. A jade cup is believed to have the property of neutralising any poison that may be put into it. Very occasionally one sees a cup carved out of a solid block of amber and these are almost priceless. The stands and covers are of bell-metal, brass, or silver, sometimes being washed with gold. They are always made in pairs. Some have the Eight Lucky Signs embossed on them, others are plain fluted and fashioned like a conventional lotus-flower with eight petals. Poor people and the lesser priests have tea-cups either of plain wood, or lined with silver alloy. These they carry with them in the pouches of their robe. Before pouring out the tea the teapot is given two or three rapid swirls to remix the butter with the liquor, as the former tends to rise to the surface when the pot is standing still on the brazier.

The usual custom, when a caller is seated, is for a cup of tea complete with stand and cover to be placed before him on a low table. This cup is filled by an attendant who carefully replaces the cover lest the tea should cool too quickly. While pouring he stands with bended back, out of respect. After a sufficient time has elapsed to allow the tea to cool sufficiently the attendant again approaches and with respectfully bended back removes the cover, and with his right hand offers the cup to the visitor, touching his right elbow with the fingers of the left hand. At the same time he may protrude his tongue and draw in his breath with a little gasp, this being again done out of respect. The visitor takes the cup, drinks a mouthful, and hands it back to be refilled, after which it is replaced on the

table in front of him. This procedure is gone through three times, after which the caller is at liberty to take his leave without outraging the conventions. Should he be remaining for some time, his cup is kept continually filled except during and immediately after meals, when beer or wine takes the place of the tea.

A meal corresponding to breakfast is eaten about eleven o'clock. In a well-to-do house this consists of *thukpa*, or spaghetti made from flour and the yolks of eggs, boiled with soup to which meat and vegetables have been added. *Thukpa* is served in small bowls, slightly bigger than a tea-cup, and eaten with chopsticks, the soup being drunk straight from the bowl. Occasionally a few extra dishes are served, such as dried meat, curry seasoned with salt, powdered chillies, and horse-radish, cut into shreds, and eaten raw. After this meal there is no other until the evening except the inevitable tea. At meals the food is washed down by copious draughts of barley beer, finishing up with a glass or two of arrack or Chinese liqueur.

On ceremonial occasions lay guests are expected to finish a large silver bowl of barley beer after each meal.

Except by lamas of the Gelukpa, or Reformed Church, the drinking of barley beer, or *chang*, is universal throughout the country. Even babies in arms are given sips from their mothers' cups. Each house brews its own supplies, the quantity of which depends only on the amount it is possible to consume. If drunk within two or three days after brewing this beer is very light and refreshing, with a flavour like slightly fermented barley water, but if kept for a

week or ten days it becomes extremely potent and is the cause of much intoxication among the lower class Tibetans. For every outing, be it a religious festival or picnic, plentiful supplies of beer are taken in large earthen jars.

The evening meal in a well-to-do house is rather an elaborate affair, largely copied from the Chinese. Arranged in a circle on a low square table of a suitable size, are a dozen or so small saucers containing appetisers of dried raisins and currants, fried ground-nuts, chopped eggs, lumps of coarse sugar, small slices of liver and tongue, dried prawns. Round the table the diners sit on low cushions on which carpets are spread. After partaking of the little tasty dishes in the small saucers the dinner proper commences. Four large bowls are placed in a square in the centre of the table. They probably contain a stew made from sea-slugs, stewed kidneys, boiled sharks' fin, and braised pork, cut in small slices. At short intervals the dish that has been longest on the table is replaced with another containing a different dainty. Thus the first four courses give place to others consisting perhaps of shark's stomach, preserved Chinese fish, gobbets of beef in thick gravy, braised mutton, tripe, forcemeat balls in curry, fried brain, small birds (also imported from China), curried mushrooms, stewed bamboo shoots, sea-anemones boiled in soup, dried eels, prawns, and stewed seaweed. During the elaborate meals, only a couple of mouthfuls of each dish are eaten by each person, gravy being scooped up with a porcelain spoon, one of which is set before each diner. To guests whom he especially desires to honour, the host will present with his own chopsticks

little titbits he has selected, fishing them from the bowls himself. The pudding is served half-way through the meal, all meat dishes then on the table being first removed, and their places taken by a bowl of hot water in which the diners wash their spoons and chopsticks. Before each person is set a saucer containing two dry sweet cakes of barley flour and a small bowl. From a dish containing sweet rice and dried fruits, the host helps each of his guests to a portion of pudding. Sometimes sweet dumplings, called *momo*, of which the Tibetans are extremely fond are served in the place of the sweet rice. When the last four courses are on the table, small bowls of rice are served, one to each person, and the appearance of these marks the end of the meal. After the dishes have been cleared away servants bring round hot damp towels with which the guests wipe their hands and faces.

In meals *en famille*, the ladies of the house sit down with the men and partake of their food at the same time. It is only on occasions of great ceremony, or when the numbers of the party are too large for them all to be accommodated at one table, that there is any division of the sexes.

Should the drinking flag, Tibetans have several games calculated to set it going again. One of these, called *Ju-Yuk*, is played only with the hands. Three positions of the right hand are allowed: (1) the index and second fingers outstretched to represent scissors; (2) the open palm, with all the fingers extended, meaning paper; (3) the clenched fist, suggesting a stone. Two players take part simultaneously disclosing their hands in one of the above

positions. Scissors cut paper, so that should these be the positions chosen, he whose hand represents paper, loses, and must drink. Then paper can wrap a stone, and a stone blunt scissors. If both select the same position they must try again. Another game played with the fingers is for two of the party to extend simultaneously as many fingers as they like, at the same time shouting out what they think the total of the extended fingers of both hands will be. As soon as one guesses correctly, the other must drink, usually a cupful of *chang*. "Catching the Thief" is yet another popular drinking game, played with dominoes. From a set of these are selected the double-six, the six-five, the two-one, and as many odd ones as will give every player one domino each. All are then placed face downwards on the table, and thoroughly muddled, after which each person selects one, and after looking at it, keeps it carefully concealed. He who has the double-six, calls for the six-five, which must be exposed. The holder of the latter must then guess who has the two-one, "the thief," and for every incorrect guess he makes, he must drink a cupful of beer.

Most cooked food in Tibet is either fried or boiled, grilling and roasting being seldom practicable on account of the poor fuel, yak-dung, that is available over most of the country. Where wood is obtainable the two last methods are occasionally followed. Baking is completely unknown. Many Tibetans take their meat quite raw, even when fresh, and not dried, saying that when eaten thus, it retains more flavour than when cooked. In the winter, as the food gets cold very soon after being removed from the fire, it

is served in iron or copper vessels, in the centre of which is a tube filled with glowing embers. A small portion of each dish on the menu is placed in this container, which also has a lid, further supplies being replaced when necessary.

Many of the officials who have come into contact with the Chinese, have acquired the habit of drinking China tea. This is made and served Chinese fashion in small porcelain cups with stands and covers of the same material.

The peasants and the poorer people in the towns live very simply. Their tea is of an inferior kind, with much stalk in the bricks, nor do they use much butter. The morning meal consists of *tsampa*, and possibly a radish or two, cheese, curds and whey. The cheese is usually made by the nomads, who use the milk from their herds of yak. Having collected a suitable quantity, fifteen or twenty gallons, it is first curdled and then well boiled in large shallow iron pans. When fairly cool the contents of these vessels are emptied into sacks from which all the liquid is then pressed leaving a spongy mass. This, while soft, is cut into inch thick squares of about three inches, or into small shavings. The squares are threaded on strings and hung over a fire to dry and smoke. The shavings are spread in the sun for the same purpose. In the course of a few days they become as hard as iron and of a deep brown colour, and are then ready for use. Before it is possible to chew this product it must be softened, either in the mouth or by soaking. The chips are put into stews for flavouring.

Butter is made in a primitive fashion. The milk is poured into a carefully sewn up yak-skin, slung between

two posts. In the course of a few hours the butter is formed and the buttermilk drawn off to be used in other ways. For storage the butter is packed into rawhide bags first soaked in water to make them pliable, the hair being left on the inside. These are then sewn up, and when dry, get hard as tanned leather, when their seams are sealed. Butter bags hold about twelve pounds. Butter so packed will keep for months without becoming rancid, and is handy for carriage.

Most of the domestic arts practised in Tibet were introduced by the Chinese, prominent among these innovators being the Chinese wife of King Srongtsan-Gampo, who, disgusted at the primitive and barbarous methods then in vogue among her husband's people, taught them butter-making, tea-drinking, brewing, improved methods of weaving, eating of food with chopsticks instead of with the bare hands, many forms of cooking, and milling of flour.

The peasants have the heavy meal of the day in the evening after the day's work is done. For this, the ever present and filling *tsampa* again forms the basis, with a stew of vegetables with a little meat added for flavour.

Mutton, beef, and sometimes pork, are dried for food, the method being the same in each case. Animals are slaughtered at the end of the autumn, when they are fattest. The heads are removed from the carcasses and immediately used for food. The animals are skinned and gutted, and the blood drawn off, and used for making black-puddings, fat being added, and the mixture forced into skins. In the case of sheep, the hind legs are thrust through slits made in the fore-legs, so that when dry the carcass assumes a sitting posture.



GALA DRESS OF PEASANT WOMEN

Two peasant girls in gala headdresses, with plain coarse garments and workaday aprons

GALA DRESS OF WOMEN OF RANK

Their wealthier sisters, three Tibetan ladies of rank, are wearing dresses of the finest quality, and jewellery, rich examples in gold, turquoise, and other precious stones.

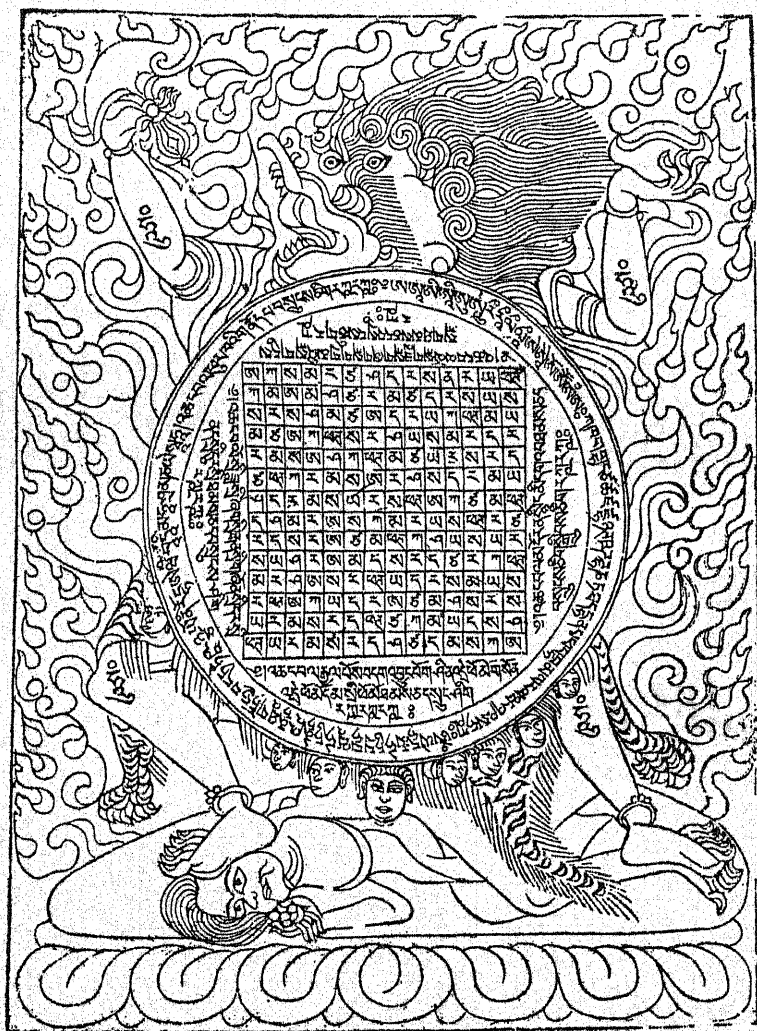
Yaks and pigs are cut up into suitable joints, and all the meat is placed in the sun where the wind can play upon it, and left till quite dry and hard. In the process of drying the flesh shrinks to half its former bulk, and before it is possible to eat it, must be cut into shreds, it becomes so hard. Only after long chewing can any flavour be extracted from it. In the Government storehouses are to be seen thousands upon thousands of these dried carcasses, some at least ten years old, apparently still in a good state of preservation, although much shrunken. It frequently happens, among the poorer people that the meat is imperfectly dried before consumption. This is one cause for the almost universal complaint of worms, from which they suffer all their lives.

The butcher's trade is abhorred by the Tibetans, who are Buddhists of sorts, as it entails the taking of life, and consequently all who follow it are outcast by their fellows. The profession is hereditary and one of the very lowest in Tibet. The killing is cruel and barbarous. The animal is first tied and thrown to the ground, then pierced to the heart with a sword, which is twisted about to ensure that the heart is cut.

During the winter months, no difficulty is experienced in preserving food. So long as it is hung in the shade it freezes solid, those portions required from time to time being hacked off and placed in the sun to thaw.

The nomads live practically on milk and its products, and meat, the latter being supplied either from their flocks and herds, or by the chase. In the latter case the animals are usually shot with wretched gas-pipe guns, to which a prong is attached to steady the barrel

when taking aim, or are taken in snares. *Tsampa* is used only sparingly by the nomads, as it is very expensive in places remote from cultivation, owing to the cost of transport.



Charm against evil spirits & enemies.

CHAPTER FOURTEEN

Medical Treatment

THE centre and fount of all medical scholarship in Tibet is the Medical College situated on a most imposing peak called Chakpori just without the south-western suburbs of Lhasa. This institution was founded some three centuries ago by the famous Regent of Tibet, Sangye Gyatsho. The College is primarily a religious centre, its tutelary deities being the Eight Buddhas of Healing. Religious ceremonies enter largely into the treatment of sickness in Tibet, for all diseases are believed to be the work of malignant spirits and demons. A few indigenous and imported drugs are used by the physicians, but medicines consist mostly of absurd and revolting concoctions strongly resembling those favoured by Macbeth's three witches. Every doctor in Tibet is a lama. When Chakpori College was instituted, each of the larger monasteries in the country had to send at least one student for training in medicine, and this has remained the rule. The full course for a man of average intelligence and ability takes from eight to ten years. The curriculum includes the study of anatomy, of which the Tibetans possess surprisingly good knowledge, and the acquiring by heart of the various spells and mantras for the

exorcism of devils and evil spirits. Diagnosis is made by feeling the pulses of the body of which the lamas assert that there are six, each connected with some important organ, such as the heart, the lungs, the liver. The lama-doctors assert that by the pulses-beats of a healthy person's body they can tell if any of his relatives are sick, even though he may be hundreds of miles off. In cases of suspected infectious disease, the physicians instruct the patient to tie a rope to his wrist. They remain in some place removed from the immediate vicinity of the sick man, holding the other end of the rope. They say the pulse-beats come to them along the rope, from which they can tell the nature of his malady.

Fever and indigestion may be cured by religious ceremonies, while a physician should be called in to attend to outward wounds, sores, and skin diseases. Of surgery the lamas have no knowledge. They never undertake surgical cases, their only instruments being the cupping-horn, the burning iron and the lancet. To cure internal pains, they invariably let blood from near the affected part, no matter what may be wrong with the patient. According to the priest-doctors, 440 different diseases afflict mankind, and for all of which there are charms and spells. Of dentistry they know nothing, the only cure for an aching tooth being to extract it by tying a string round it and getting a friend to pull. The Tibetans believe that all pains in the teeth are caused by small worms, these probably being their idea of the nerves.

From among the professors of the Chakpori College is selected the private physician of the Dalai Lama who is responsible for the health of Buddha's vice-

regent on earth. In former times it was the Court Physician who administered the fatal doses to the youthful Dalai Lamas, and it was that priest-doctor, who, in the case of the present pontiff, protected his master from a like fate by his devoted attention and unceasing watchfulness.

Tibet is very liable to epidemic diseases, the chief being smallpox. Almost one in every three persons that one meets bears on his face the marks of this scourge, about the prevention and treatment of which the lamas know nothing. Even the Dalai Lama himself contracted the disease in the awful epidemic of 1900, which decimated the Tibetan population. The lamas have no idea of isolating smallpox cases, or of the benefit of vaccination. Vaccination was introduced into Tibet a few years ago by the doctors attached to the British Trade Agency hospital. Only recently have Tibetans come forward for treatment, though it is given free. In Gyantse, the head-quarters of a Trade Agent of the Government of India, is a small fort, in which are housed the troopers of that official's escort. During the influenza epidemic of 1918, it happened that certain of these sepoys died, and according to their caste customs were cremated by their comrades. After three or four bodies had been burnt a deputation arrived from the Tibetan city, a mile and a half distant, with a peremptory request that no more dead be burned, as the smoke from the funeral pyres was being wafted across the city and was conveying the infection to the Tibetans. Fortunately for all concerned, no more Hindu deaths occurred, thus obviating what might have become an awkward situation.

Diseases of the eyes, especially cataract, are very

common in Tibet. The lamas are amazed at the cures wrought in the Trade Agency hospital. They think it marvellous that people who have become almost blind from this disease should be made to see perfectly. Ophthalmia and snow-blindness are frequent, but have decreased since the introduction of cheap but efficient glare-glasses. Before glare-glasses, the people blackened their eyelids, or wore masks with tiny eye-holes the rims of which were also blackened. Venereal disease is rife, one out of every three adults, suffering from this scourge. The lamas prescribe medicinal baths and certain internal remedies, but this treatment gives little relief. For syphilis they have the following prescription: Mercury, peacocks' feathers, gold-dust, and pounded land-crabs are boiled up together and the resulting concoction distilled. Flour is added to the distilled liquor, to make a stiff paste from which pills are formed. One of these pills costs twenty trankas. The patient must take two pills in one day, and therefore this remedy is for the rich only. For gonorrhea, yet another prescription is made up. Pounded land-crabs, musk, aconite, and spices are boiled almost dry, and the resulting concoction made into a paste with pounded peach fruit and sandalwood oil, this being given in the form of pills.

At each of the Trade Agencies in Tibet there is a small hospital, maintained principally for the benefit of officials and subordinates of the Government of India stationed in Tibet. Free treatment is offered to any Tibetan who cares to present himself. Many do so, but not, unfortunately, until their own lama-physicians have failed to give them relief.

In out-of-the-way places the relatives of sick persons first consult the local astrologer, who by divination decides what form of treatment should be given. This may consist of the recitation of prayers by the monks of the nearest monastery or the administration of certain drugs usually supplied, at a price, by the astrologer himself. Such drugs are mostly imported from India or China by Nepalese or Chinese-bred apothecaries. Dried and pounded dogs' bones, foxes' blood, and many other nauseous substances form the basis of most of the medicines prescribed by the priestly doctors. A most popular and expensive drug is that made from the velvet scraped from the antlers of deer. It is used in the preparation of love-philtres and for the cure of impotency and sterility. Aconite, grown in the country, is also largely employed by the lama doctors, who are skilled in the use of poisons. Every morsel of food prepared for the Dalai Lama and other prominent political personages is first publicly tasted by the cook, so great is the risk of poisoning.

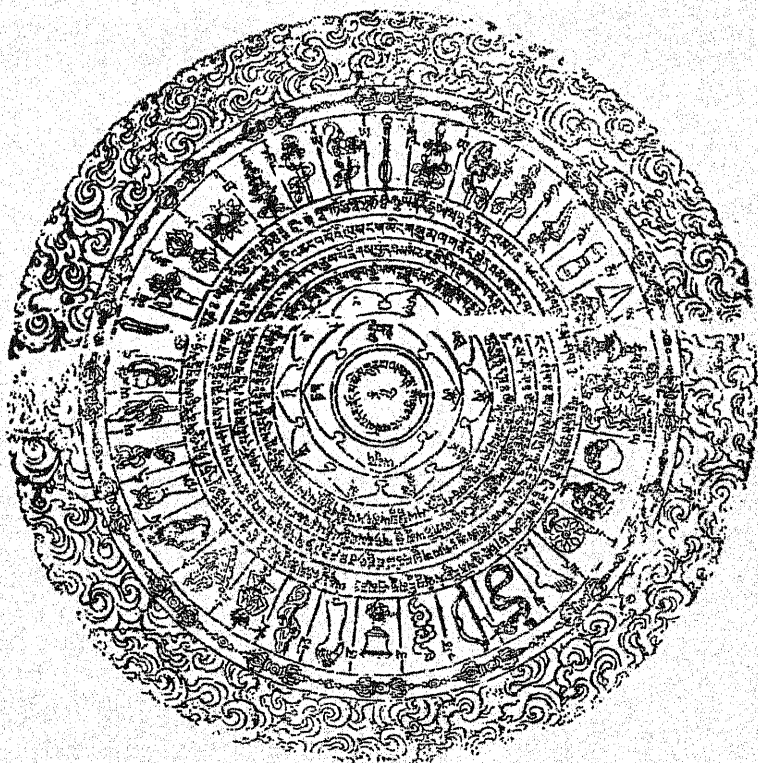
The druggists keep their wares in small leathern bags, each hung on its appropriate hook in their shops. Their customers are the lama-physicians, not the public. Some of the prescriptions are given below, and in the efficacy of these the Tibetans firmly believe. For headaches and for protection against infectious disease; pound to a fine powder equal quantities of musk, seeds of rushes, black sulphur, bile, black incense, asafoetida, Chinese ink, camphor, and saffron; mix to a paste with a little water, and either take internally, or apply round the nose or on the temples, or in a cloth and wear round the neck. For persistent

coughs, take a little myrabolams, parura (an astringent wild-fruit), and wood-sorrel; mix these with honey and take internally. For fever there are several remedies, some of them being musk, bear's bile, or shiretta, these being pounded and taken in the form of pills, or steeped in water and the resulting liquor drunk. For the cure of sores and abscesses there are several popular prescriptions; one runs, take musk, bear's bile, and white incense. Powder it and mix with taksha, a medicinal herb, and apply to the spot as an ointment. Another is, take some earth into which a lama has blown spells, and mixing it to the consistency of clay, plaster it on the wound.

The Tibetan pharmacopœia is not very extensive. One repulsive medicine highly prized in Tibet resembles the Panchagavia of the Hindus. Owing to the limited supplies, only the rich can afford this nauseous remedy which is regarded as an unfailing cure for every ailment that attacks mankind. This disgusting concoction is composed of the excreta of the Dalai and Tashi Lamas made up into the form of pills. Another revolting practice is the habit of old, enfeebled men, consuming the urine of young boys, to increase their vitality.

Tibetans delight to visit the mineral hot springs that are to be found in many parts of the country of which there are said to be over one thousand. The best known and most popular in southern Tibet are those of Khambu, sixteen miles west of Pharijong. There are twelve different springs, over most of which shelters have been erected by grateful visitors. In the centre of each roof is a large aperture for the escape

of the fumes rising from the waters, which well up into basins cut in the rock and sand. The usual practice is for each patient to make a tour of all the springs morning and evening, so as to obtain all benefits available.



Charm against sickness & plague.

CHAPTER FIFTEEN

Charms & Amulets

THE Tibetan turns to charms and amulets for protection against the malice of evil spirits. They take many forms, but the greatest necessity is that they should be consecrated by a lama. This vending of talismans by the priesthood is an extremely profitable addition to their incomes. Every Tibetan man, woman and child habitually carries or wears several charms. In the case of the men, they are rolled into little cylinders and fastened to the neck or wrist, while the women usually carry theirs in the charm-boxes suspended from the neck. Such charms, usually words from the Kangyur, are written on very thin paper, folded to the size of the container. To give added power, there may be rolled with them a printed mantra besmeared with saffron. The charm is tied round with threads of the five sacred colours, and is consecrated by a lama repeating over it the Buddhist Creed. For a journey of any length or possible danger, the traveller drapes himself with a small collection of charm-boxes, containing spells for protection. He will sometimes hang as many as a dozen all round his body, some on either side, others at his back and on his breast. Those at the rear protect him from evil approaching from behind, while

those in front perform the same office for approaching disaster. Those at the sides protect him from the flanks. The charm-boxes carried on a journey are somewhat different from those worn every day, being much larger, and often containing, in addition to the charms, little images of gods and saints, as well as written prayers and mantras. In these boxes are sometimes carried earth from the sacred places of Buddhism, water from a dragon's mouth—where this comes from is not discoverable, the lamas simply produce it without explanation—a few grains of barley, or a rag from the robe of some incarnate lama.

Protection from premature death is afforded at a price, indeed, immunity from any kind of death is easily obtained if one is prepared to pay for it. The faith of the common people in charms against death was exemplified during the Younghusband Mission to Lhasa in 1904. After several skirmishes, in the course of which the Tibetan troops had proof of what the weapons of their adversaries could accomplish, yet they still offered, on occasion, striking examples of bravery in the face of overwhelming odds, which none but madmen or those inspired would face. It was discovered that they had been provided by their priests with charms against bullets and had been promised immunity from wounds. Of course these charms proved useless. Again and again did the Tibetans return to the attack, and it could not be understood how they were continually brought to face the withering fire from rifles and mountain guns that was directed against them. At length, however, it was discovered that the lamas, after each disastrous engagement, renewed their charms, stating

as a reason for their former inefficiency that they had supplied only charms against leaden bullets, then against silver, then nickel, and so on, thus keeping up their dupes' faith in their power to avert hurt from bullets. The lamas say nowadays when questioned on this point that they have discovered that their charms are of no use against bullets containing any earth, copper, gold, or nickel, but only against iron and leaden missiles. The lamas are too astute to produce a general charm that would be proof against any kind of bullet whatsoever, no matter what its composition. All manner of misfortunes, losses in business, and bodily injury and sickness may be readily averted by the use of charms. Enemies may be confounded, brigands avoided, and one's property insured. Relics, e.g. hair from a high lama's head, a piece of his robe, are highly prized, being encased in silver and worn as amulets. The nail-parings of the Dalai and Tashi Lamas are especially sacred. Even the scraps of food from the Grand Lamas' meals are treasured. It is said that dried fragments of the body of Zorawar Singh, a brave Dogra leader killed in Western Tibet, are still kept by some families in that part of the country as amulets. The basis of most charms is the conventional eight-petalled lotus flower, symbolic of purity. On the petals are inscribed the mantras forming the particular spell of the charm. Another common charm is made to represent the "Three Rarest Ones," in Tibetan *Kon-Chog-Sum*, Buddha, the Word, and the Church, which are symbolised by a trinity of egg-shaped jewels, set in flames. This emblem, sometimes called the "Wish Granting Gem," is believed to bring good-fortune.

As in many other countries, the swastika, called in Tibet *Yung-trung*, is believed to be a great luck-bringer. Two forms are in common use, one with the arms pointing to the right, the other in the opposite direction. The former is used by the Lamaists, the latter by the adherents of the older Bon faith.

Orthodox



Unorthodox

Swastika or *Yung-trung*.

Swastikas are to be seen on the doors, walls, and the beams of houses. The sign is often tattooed on hands and arms. Combined with a crescent and a disc, symbolical of the sun and moon, it is placed on the back of dresses, between the shoulder-blades, when persons reach the critical ages of 13, 25, 37, 49, and 61 years. The lamas believe it typifies the "Endless Moving" or Life. Popular talisman is composed of the Eight Lucky Signs, which are believed to confer good fortune on those who even look at them. They consist of the Umbrella of Power, the Twin Golden Fishes of Good Luck, the Sacred Holy Water Vase, the Holy Lotus Flower, the Diagram of the Twisted Entrails, the Banner of Victory, the Wheel of the Law, and the Conch-shell Trumpet. Trigrams figure largely on amulets, to afford protection against demons, and ensure long life and prosperity. Figures of animals, real and mythical, are constantly in use as luck-bringers, the

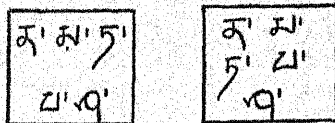
most common being the tortoise, symbolical of longevity, the dragon on spells against enemies, the *Garuda* bird, or Phoenix, on charms against sickness, accident, and misfortune. The tiger, and the horse-dragon, are found on prayer-flags. The Five Luck Bats, bringing luck, long life, wealth, and happiness are often used as decorations for carpets and robes. Most of these symbols were originally introduced from China.

Edible charms are frequently employed, consisting of a strip of thin paper, upon which are written mystic formulas. Another form is the following : on a slab of walnut wood write in Chinese ink the special spell for averting the evil eye, varnish the slab with a solution of holy water, myrabolams, and saffron, and every day for twenty-nine days reflect this spell in a polished brass mirror; during the reflection, wash the face of the mirror with *chang*, and at the end of the prescribed period, drink a cupful of the liquor in nine sips. This spell protects from demons. Here is a potent spell against infectious disease. Write in one long line, in Sanskrit, *Ta-Dya-Tha. Ali rangli hali haba rakya. Chaila rakya dzarani tsan nguk hikan thamuha arya swaha.* (Protect the wearer of this charm from all infectious diseases.) Paint over with a solution of asafoetida, saffron, turmeric, and incense. At the back of the words *Ta-Dya-Tha* write *Om Ab Hung*. Fold and hang round the neck with this charm, a small packet of powdered camphor, musk, sulphur, salt, and black incense over the left breast.

The most common charm is that called "The Assembly of the Lamas' Hearts," six concentric circles,

enclosed in conventional flames. In the first circle is written the words *Om ! A ! Hum ! Hri ! Guru ! Deva ! Dakkini ! Sarvasiddhipala ! Hum ! A !* ; in the second, in each petal of an eight-leaved lotus flower is written the salutation *Hri !* ; in the third, in each petal of a ten-leaved lotus the interjection *Hum !* ; in the fourth, words meaning, "Guard the Body, Mind, and Speech of the holder of this charm." *Mama Rakya Rakhya Kuruye Svaha !* followed by the Tibetan alphabet ; in the fifth and sixth circles are inscribed long sentences in Sanskrit. The four corners of the square sheet of paper containing the charm are occupied with the Three Gems of the Buddhist Church, a Lotus Flower, a Thunderbolt Sceptre, and a Flaming Dagger ; with a special spell in the centre.

For relief from local pains, the lamas sometimes used a small square stamp, inked with Chinese ink, and impressed on the seat of the pain. Here are two such stamps.



Wooden stamps for relieving local pain.

Like many other peoples, the Tibetans fashion small images of the enemy, and believe that by thrusting them through with needles, the person represented will die or suffer corresponding agonies. The image must be made from earth upon which the enemy has left his footprint, and having mixed this with barley-dough into the figure of a man, place thorns in the head, and thrust a needle through the

heart, repeating the spell, *Om Ghate Jammo Hamo Hadsam!* Another method of causing sickness is to blow out the skin of a marmot like a balloon, place it on a table, and fire into it an arrow made from a reed tipped with a thorn, at the same time mentioning the name of the person it is desired to vex.

One of the most noticeable objects in Tibet, is the prayer-flag. Some are erected on lofty poles, others consist of narrow strips of cloth, on which appropriate spells have been printed, strung across rivers, along bridges, and tied to twigs mounted in cairns. They are placed at any points of danger along the routes, the tops of the passes and on the summits of high hills. They are tied to the horns of cattle at ploughing-time, to ensure fruitful crops. The most common form of prayer-flag is that called *Lung-ta*, or "Wind Horse," erected to bring luck to the person whose name is inscribed upon it. It has an effigy of a horse in the centre, bearing on its back the *Norbu*, or Precious Gem. These flags are sometimes ten feet or more in length, and a foot in breadth, the spells being repeated many times. In the four corners are the names of the tiger, the lion, the Garuda bird, and the dragon, while the rest of the space is used for mantras. A more elaborate and even larger flag is that called "The Victorious Banner." It contains the Eight Lucky Signs, and is used for bringing good-fortune in business. A still larger prayer-flag is printed on paper for pasting on the walls of houses.

Prayer-flags are set up with much ceremony. From beneath a yellow canopy, curtained on the east by blue, on the south by red, on the west by white, and on the north by black, an "offering of the Universe"



A LAMA

In the full dress he wears in the Black Hat dance.

is made to the gods. The canopy must be a perfect square, each side facing a point of the compass. The whole is surrounded by a diagram of the twelve-year chronological cycle, nine cakes symbolising the nine Mewas, eight butter lamps representing the eight Parkha, or planets, twenty-eight constellations, five Torma, or rice, barley-flour, and wheat offerings, five small balls of wheat-flour for propitiating the demons, and five arrows bound with streamers of the sacred colours, white, yellow, red, blue, and green. The officiating lamas chant appropriate prayers at great length to avert demoniacal influences. Prayer-flags should number one hundred and eight.

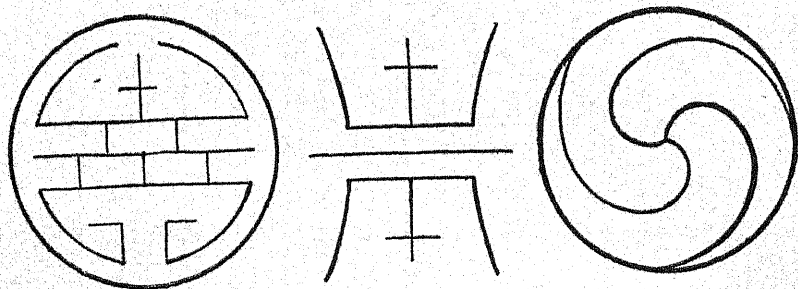
Tibetans firmly believe in omens. These are frequently taken from the movements of birds and beasts, though many inanimate objects also furnish data for prognosticating the future. A Tibetan work gives those omens to be observed from the cries and movements of magpies and crows, birds commonly found near villages.

Many other omens are to be observed, especially when about to proceed on a long journey, or when undertaking a piece of business.

One method of nullifying a bad omen is by means of a pigeon's egg. Write the following spell on a narrow strip of thin paper. *Am-ngu-na ngur-bril le-thri ngur-ma jhau: ngan-pa thamche dog-go!* (All evil is turned aside.) *Thra-thri mam-ma!* Put this inside a blown pigeon's egg, on the outside of which a picture of a camel must be drawn in blood, and deposit the egg at a cross-road.

To avert dangers from robbers and the attacks of wild beasts, a dog's head, inside which suitable mantras

have been inserted, is placed inside an earthenware pot, and burned. If many deaths take place in a house, the same procedure is followed, the dog's head being replaced by that of a fox. On certain hill-sides, in letters of stone often fifty feet long, may be seen the sacred formula, *Om! Mani Padme Hum!* and to notice one of these at the outset of a journey is very lucky indeed.



Other Charms & Amulets.

CHAPTER SIXTEEN

Crime & Criminals

TIBETAN criminal laws are set forth in the *Shal-che Gbu-truk*, or "Code of Sixteen Enactments." The main provisions of this Code, which is divided into four sections, are as follows :

1. The manner of receiving petitions, recording complaints, and passing judgment thereon.
2. Procedure on arrest. The binding of the hands and feet of the accused and his examination in the Hall of Judgment.
3. Judgments in murder trials and in those of culpable homicide. Also the infliction of punishments on criminals.
4. Judgment of cases in which hand-notes, agreements, contracts, etc., are involved.
5. Trial of cases of bribery and extortion.
6. Laws regarding compensation (*tong*), or blood-money, in murder and theft cases.
7. Trial of cases of criminal assault, grievous hurt, hurt, and other offences concerning the body.
8. Law regarding perjury, the taking of oaths, and regulations for dealing with the insane.
9. Trial and punishment in cases of theft, robbery, dacoity, and procedure governing the return of stolen property.
10. Judgment in divorce cases and the compromise thereof.
11. Rules regarding the trial and punishment of children when

they are detected in the commission of crime. 12. Trial of cases relating to the disturbance of the public tranquillity. 13. Judgment of offences committed by barbarous and uncivilised people. 14, 15, 16. The Enactments, or Military Regulations on Discipline, etc., occupy the last three clauses, and complete the Code.

The most severe penalty is death, with the additional terror, very real to the Lamaist, of the soul ceasing to transmigrate. The commonest method of taking the criminal's life is to place him inside a hide bag, and immerse him in a river until death by drowning takes place. The bag is kept under the surface for about five minutes and then withdrawn. If it is found that life still exists, the bag is again immersed for a further period. Once death has taken place the body is taken out and dismembered, the limbs and trunk being cast back into the water which bears them away. If the criminal has been sentenced to non-transmigration of the soul, the head is dried and placed in a special building near Lhasa, a kind of rogues' gallery. The Dalai Lama may order the non-transmigration of the soul without inflicting the death-penalty, or any other punishment. Such a person is shunned and abhorred, as one cursed of the gods, a fate worse than death. Other methods of inflicting the extreme penalty are by hurling the victim from the top of a precipice on to the rocks below, and by drawing and quartering, but these are seldom practised except upon those guilty of high treason.

Mutilation is employed both as a form of punishment for offences, and as a means of extracting evidence

from recalcitrant witnesses and confessions from those suspected of implication in crime. It is inflicted for all kinds of offences from repeated petty theft to highway robbery. The parts amputated are the hands and feet. The limb from which the extremity is to be cut is tightly bound to prevent the circulation of the blood. When it has become quite numb it is placed on a block, and the hand or foot is severed by a cut from a broadsword. Meanwhile a vessel of boiling oil is prepared into which the stump is immediately plunged to stop the bleeding. After the amputation the criminal is usually free to depart. Whether he lives or dies is no care of the State's. Putting out the eyes constitutes another grim form of punishment. Eyes are rendered sightless either by thrusting into the sockets red-hot irons or by pouring therein boiling oil or water. They are put out with an iron hook. Sightless beggars, their eyes put out or blinded for murder, theft from monasteries or the houses of high officials, may be seen in the bazaars soliciting alms. Imprisonment is inflicted for various offences. Prisoners seldom emerge from the jails alive. Those who do are wrecks of their former selves. Criminals and suspects are immured in damp, dark, filthy and unhealthy dungeons, into which the sunlight never penetrates. For the support of imprisoned persons the Tibetan Government makes no provision beyond a very small daily ration, by itself not enough to support life. Those incarcerated, therefore, have to rely mainly on food sent to them by their friends and relatives, and even the greater part of this never reaches them, being appropriated by the jailors. Poor prisoners often starve to death.

Imprisonment in Tibet is invariably accompanied by flogging and torture. Criminals, after punishment, have fetters and gives riveted on their legs and arms for fixed periods, and are turned loose to obtain a living as best they can. In some cases they are also sentenced to wear a cangue in addition to the irons. Flogging may consist of anything up to a thousand stripes. Heavier punishment of this description can only be inflicted by a Jongpen, or some officer higher in rank. The offender is stripped and pegged out face downwards on the ground, the arms and legs spread apart. Two men armed with short rawhide whips or thin willow rods, alternately strike the inner and tender side of the thighs, each two blows being counted as one stroke. A clerk stands by to count the stripes. The Tibetans have a proverb, "Beat a Chinaman, and he will talk Tibetan," and it is little wonder that to escape the immediate agony of the lash, prisoners will make any statement or confession that is required.

Exile is still inflicted though rarely as a punishment for persons suspected or convicted of various offences, chiefly political, or flagrant cases of bribery and corruption or neglect of duty.

Fines, with confiscation of property, always accompany a sentence passed on a person of substance. Convicted offenders are exposed in the market places for a certain number of days after sentence has been passed, on their necks being placed a huge wooden cangue, a yard square, and four inches in thickness, on which is a document setting forth their crime and its punishment.

Torture is common, bamboo splinters are inserted

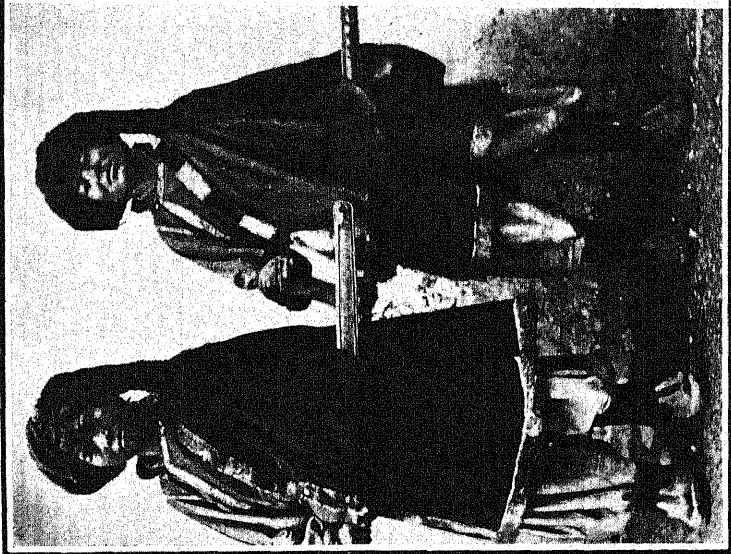
beneath the finger and toe-nails, and gradually driven deeper and deeper into the quick. Nails are torn off and splinters driven into the raw and bleeding wounds. Heated sealing-wax is dropped on various portions of the body and then peeled off taking the skin with it. Crushing the calf muscles between boards is a favourite method of persuading recalcitrant witnesses to speak, while binding the brows with a leathern cord, and gradually twisting this tighter and tighter is another device to the same end. Women are punished, even flogged and tortured in exactly the same manner and with the same severity as men. When a criminal is convicted, punishment is also meted out to his relations, on the principle that, it is their business to see that no member of their family enters into mischief. Treason is invariably punished with death. The classic instance is that of Lama Sengchen, of very high rank, and of noble birth, who was accused of conniving at the visit of the Indian explorer Sarat Chandra Das to Lhasa, in 1882. He was summoned to Lhasa, where, despite his great sanctity, he was put to death by drowning. His family was utterly ruined and their estates confiscated. Only within recent years has it again raised its head, in the person of a scion who has done exceptionally good work for the Government of India, and has received a title of honour for the same. As the Tibetans are desirous of keeping on good terms with the British, they have permitted him to re-enter Tibet and to hold estates once again.

The present Dalai Lama feels that it is not at all in accord with the principles of his religion to display vindictiveness in punishment, or to take life. Every

sentence of death, or of any particularly severe punishment, has now to be submitted for his confirmation, and any condemned person has the right of appeal to the Pontiff himself.

Many offences, including that of murder, may be compounded by money payments, particularly where the accused is of good family. Theft, robbery, dacoity, and such-like crimes are not compoundable. Suicide is uncommon, but when it does occur, the means of taking life is usually by ripping open the abdomen and pulling out the entrails. If possible the suicide should take his life as near the house of an enemy as possible, for it is held to bring shame and disgrace on such a person.

All cases, even minor cases in which the clergy are concerned, are tried by the monastic courts. If they are of more than local interest they go before the Dalai Lama himself in his capacity as head of the Church.

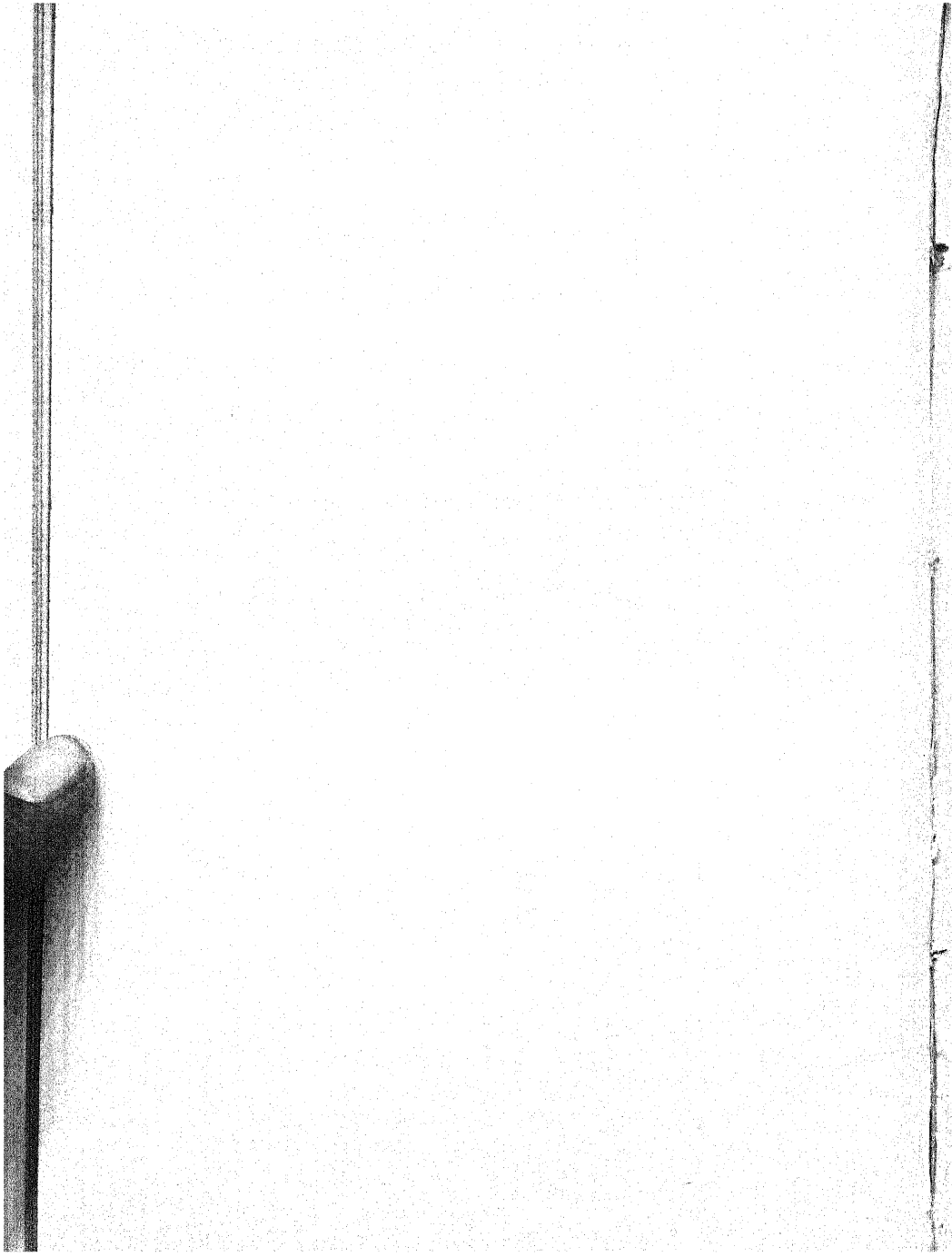


BRIGANDS FROM KHAMBA
Note the handsome scarbards.



A HIGH-BORN TIBETAN GENTLEMAN WITH
TWO ATTENDANTS

He is arrayed in gorgeous silks.



CHAPTER SEVENTEEN

Saints' Days & Festivals

THE Tibetan year is marked by numerous saints' days and festivals, in which both lamas and laymen take part. In addition to the great national holidays, each locality has its own particular feasts on which tutelary deities are worshipped and local religious ceremonies performed. The eighth, the tenth, the twenty-fifth, and the thirtieth days of each month are especially auspicious, also new moon and full moon. On these two last days, the people, dressed in their best robes, and carrying offerings of flowers, incense, butter for the sacred lamps on the altars, cash, and so forth, may be seen wending their way to the local monastery, where, having presented their gifts before the gods, they prostrate themselves before the altars, and perform their devotions.

When visiting a temple, the usual custom is for each worshipper to offer his gifts, perform his obeisances before the images and after lingering a few minutes in the sacred precincts listening to the chanting of the celebrating lamas, take his leave. On his way out of the building he gives one of the huge prayer-wheels at the entrance a couple of turns, thus registering several millions of prayers to his credit.

Sometimes the outer walls of the temples are lined with dozens of small prayer-wheels. Along the sacred road Parkhor, in Lhasa, there are no less than two thousand of these prayer-wheels, the mystic formula *Om!* on each being inscribed in letters of gold.

The Lhasa festivals, though more elaborate, are typical of those celebrated all over the country. The greatest annual occasion begins on the last night of the old year, which usually falls sometime in February, when the *Losar* festival is held, sedately at the Potala Palace, or riotously in the private houses. On the last night of the old year, at midnight, all Government officials in Lhasa, assemble in the Audience Chamber of the Potala Palace. The Dalai Lama receives them seated on a high throne draped with silks of royal yellow. Each officer, in order of precedence, beginning with the Prime Minister, offers the pontiff his homage with three full prostrations. Each presents a silk ceremonial scarf, receiving in return the blessing of the Dalai Lama. The Chief Ministers then seat themselves before His Holiness in order of rank, while the remainder of the assembly gather in the spacious waiting-rooms where the Dronyer Chhembo presents each with a scarf and a knotted silk cord from the Dalai Lama. Refreshments consisting of butter-tea, dried fruits, and small bowls of rice, are then served. This rice having been blessed by the Dalai Lama, is considered specially holy, and portions are taken away by the fortunate recipients, and given to their near relatives. The lesser officials now respectfully take their leave and retire from the Palace. The Ministers and high officers of State, headed by the Grand Lama,

proceed to the Palace roof, where the Priest-King sits in state in one of the roof-pavilions, while the lamas of the private royal chapel conduct prayers for his continued prosperity.

The populace celebrate the commencement of the New Year in their own homes with feasting, dancing, and all kinds of merry-making. On New Year's morning, it is the custom of inferior persons to pay calls of respect on their superiors, taking with them a small tray of barley flour, and barley beer. The flour and beer are offered to the persons on whom they are calling, who take a pinch of flour and a sip of beer or good luck, then put the flour on their left shoulder, or throws it skywards as an offering to the gods. As they sip the beer, they mutter the Tibetan New Year's toast :

*"Tashi dele phun-sum tsho !
Ama patro kung kham zang !
Tendu dewa thob-par sho !
Tü-zang tu-kyi ta dzo !
Thra-brok-bro yong-nga sho !"*

Freely translated this means :

"May all good luck and happiness be perfected to-day !
May the virtuous mother have good luck, good fortune strew
her way !
May joy and bliss be always thine !
And may we all meet here,
When this good time comes round again, and brings in New
Year cheer !"

About 8 a.m. on the second day of the New Year the officials again assemble at the Potala Palace. After the religious services the Dalai Lama takes his seat on the throne, and surrounded by his Ministers and high officers of State, seated in order

of precedence on his right and left, watches the performance of specially trained dancing boys who amuse the company and afterwards scramble for cakes. The Dalai Lama then adjourns to the Palace roof to view another ceremony which all Lhasa turns out to see. A greased rope of twisted grass and yak-hair is stretched from a convenient corner of the Palace roof to a stone edict pillar 120 yards below. Two men, in turn, slide down this rope, being protected from chafes by a crude leather saddle. They carry silken banners which they wave during the performance of the feat. One man slides down twice, the other once only. These acrobats are brought from a village on the banks of the Upper Tsangpo, and in consideration of their services, their taxes are remitted for one year, and they also receive presents from the Tibetan Government. The origin of the ceremony is not known, but Tibetans say that it is performed in order that the country may not be vexed by civil war, or internal troubles of any kind during the ensuing twelve months. The New Year festival is marked by the appointment of four new Government officials, two lay and two monk, who have passed out successfully from the State colleges for officials in the preceding term. The common people celebrate the New Year in no half-hearted manner. They begin feasting at dawn on the first day and carry on entertaining one another, gambling and drinking till there is hardly a sober person left. On the morning of the third day the *Monlam*, or Great Prayer festival begins. This was instituted by the reformer Tsong Kapa, the originator of the present Gelukpa, or Reformed Church. It is the most important clerical celebration of the year.

Monlam or Prayer Festival 205

The Lhasa celebrations are of course the largest. From dawn the monks from all the monasteries around Lhasa begin to pour into the city, until by noon, 20,000 priests will be gathered in the capital. This prayer festival is held to cleanse the six kinds of animal beings from sin and pollution. On the second day of this festival, two monks of high rank are appointed as *She-ngo*, or Provost Marshals and Magistrates, to maintain discipline and order among the lamas and to punish offenders during the *Monlam*. As an outward sign of their office they carry heavy square iron rods, five feet in length, beautifully inlaid and damascened with gold and silver. They have 15 to 20 lictors, also monks, armed with large rawhide whips, which they do not scruple to use. Their office was instituted by the fifth Dalai Lama, and since then they have augmented their powers. On this occasion they take the opportunity of repaying old grudges against any powerful laymen.

The next ten days are taken up with religious exercises in the *Jokang*, the great temple of Lhasa, three times each day. On the fifteenth day of the first month a festival of lights is held. All the local monasteries and the larger houses are illuminated with thousands of small butter lamps, while the sacred road, Parkhor, is lined with tiny dips. Every one makes offerings in the temples, while the monks of the monastery prepare *torma*, symbolic emblems made of butter, on thin wooden or leather backing, often eight or ten feet high. The monastic *torma* are carried round the Parkhor, protected from damage by a guard of five or six hundred soldiers. The *torma* are on view until about one o'clock in the afternoon, when

they are taken back to the monasteries and the butter scraped off while the framework is stored for use the next year.

By the twentieth day of the festival the sports begin with a horse-race across country from a point near the Drepung Monastery to the foot of the Potala Hill, about five miles. The competing ponies belong to the Government and to officials. In all horse-racing in Tibet, the ponies are driven, not ridden. It is believed that if the Government ponies win, great happiness will come to Tibet during the ensuing year. At the similar races held at Gyantse, the animals belonging to a local nobleman named Gabshi, must win. The people lining the course therefore make sure of the desired result by obstructing all other competitors. The next day of the *Monlam* is the occasion of a competition between the high officials and the nobles, for the best-dressed, and best-equipped party of retainers. Each official of the fourth rank and higher, and each of the nobles, brings from thirteen to twenty armed and mounted retainers, as well as four of his womenfolk, each of whom has one maid-servant. All are dressed as gorgeously as possible, and mounted on ponies decorated for the occasion. As soon as all have assembled, judges decide which is the best turned-out party, who are presented with scarves. Next morning, all these competitors form in procession, and escorted by State troops, circumambulate the Potala by the Parkhor, which is lined by the admiring populace. As soon as the circuit is completed, the *Torgyab* ceremony is performed. Two parties of lamas, one headed by the Abbot of Namgyal Tratsang, the private monastery in the Potala, the other by a high

Ngakpa lama and two Gyipa priests, assemble at the Palace gates where hang sacred and mystic emblems of sticks and string, to prevent the entrance into the Potala of any evil or malignant spirits. The *Torgyab* ceremony consists of removing those of the previous year and substituting new ones, the older being destroyed by fire. At the Potala gates there are also paintings of the Four Guardian Kings of the Quarters, and these also are believed to keep out any demons wishing to enter the sacred precincts. These wall pictures are framed in wood and provided with silk flaps to protect them from the weather.

The afternoon of the same day is marked by the publishing of the forecast of the events of the coming year by the Karmashar Oracle of the Sera Monastery. These auguries are printed and pasted up on various prominent places. The predictions are couched in terms as vague and ambiguous as those of the Delphic Oracle.

On the twenty-third day of the *Monlam*, another horse-race is held, when, for the last three hundred yards, men on foot race with the ponies. In the afternoon, all the lamas in full ceremonial robes accompany the image of the Coming Buddha, *Ghampa*, in procession round the Parkhor, the object being to induce him to come quickly. The image, shaded by an umbrella of peacock feathers, is carried on a raised platform, with guards in front and in rear, while thousands of priests chant litanies in their deep resonant voices. Sixteen feet long trumpets, drums, fifes, and cymbals provide the musical accompaniment.

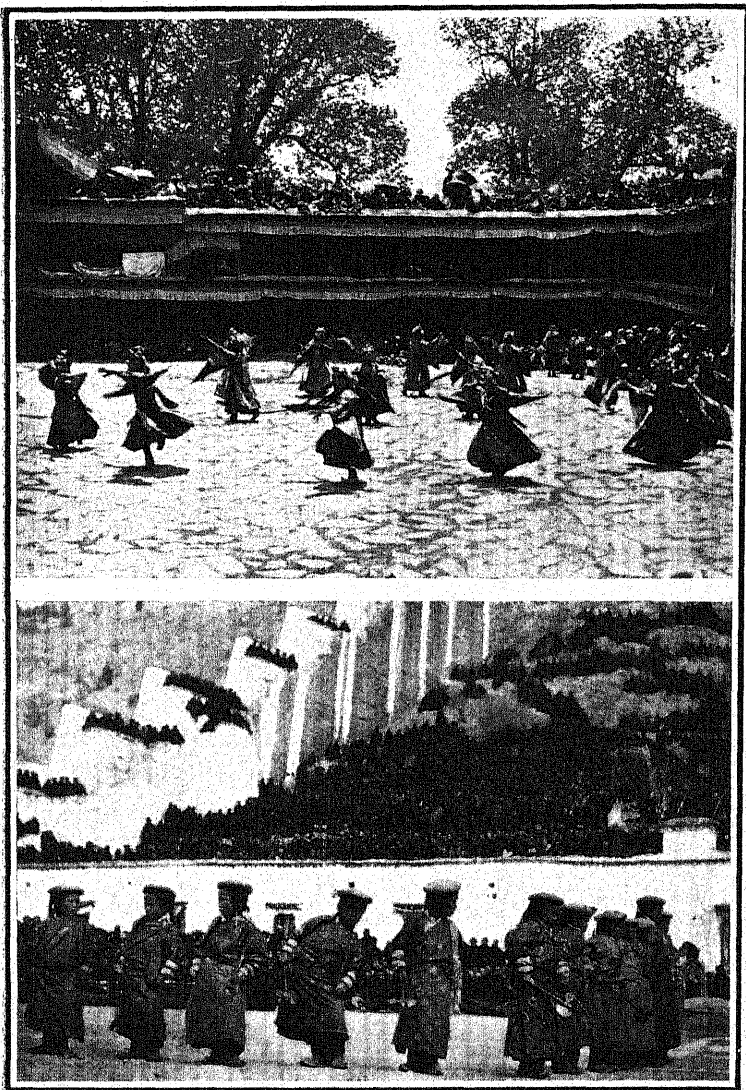
On the next and last day of the *Monlam*, which coincides with the last day of the first Tibetan month,

208 *Monlam or Prayer Festival*

sports are held at which the retainers of the higher officials vie one with another in wrestling, weight-lifting, and other trials of strength. Archery competitions for the military officers bring the *Monlam* to a close. During the whole of the *Monlam* festival, all the assembled lamas are fed at the expense of the State. Every monk receives a daily cash present of three *trankas*. The arrangements for feeding so vast an assemblage are on a gigantic scale. Huge iron cauldrons are set in masonry bases, just outside the Jokang. On one of these, tea sufficient for hundreds of lamas can be prepared at one boiling. The lama cooks work from raised platforms built round the rims of the cauldrons taking out the food or tea with huge ladles. Fire-places are, of course, left below these vast pots.



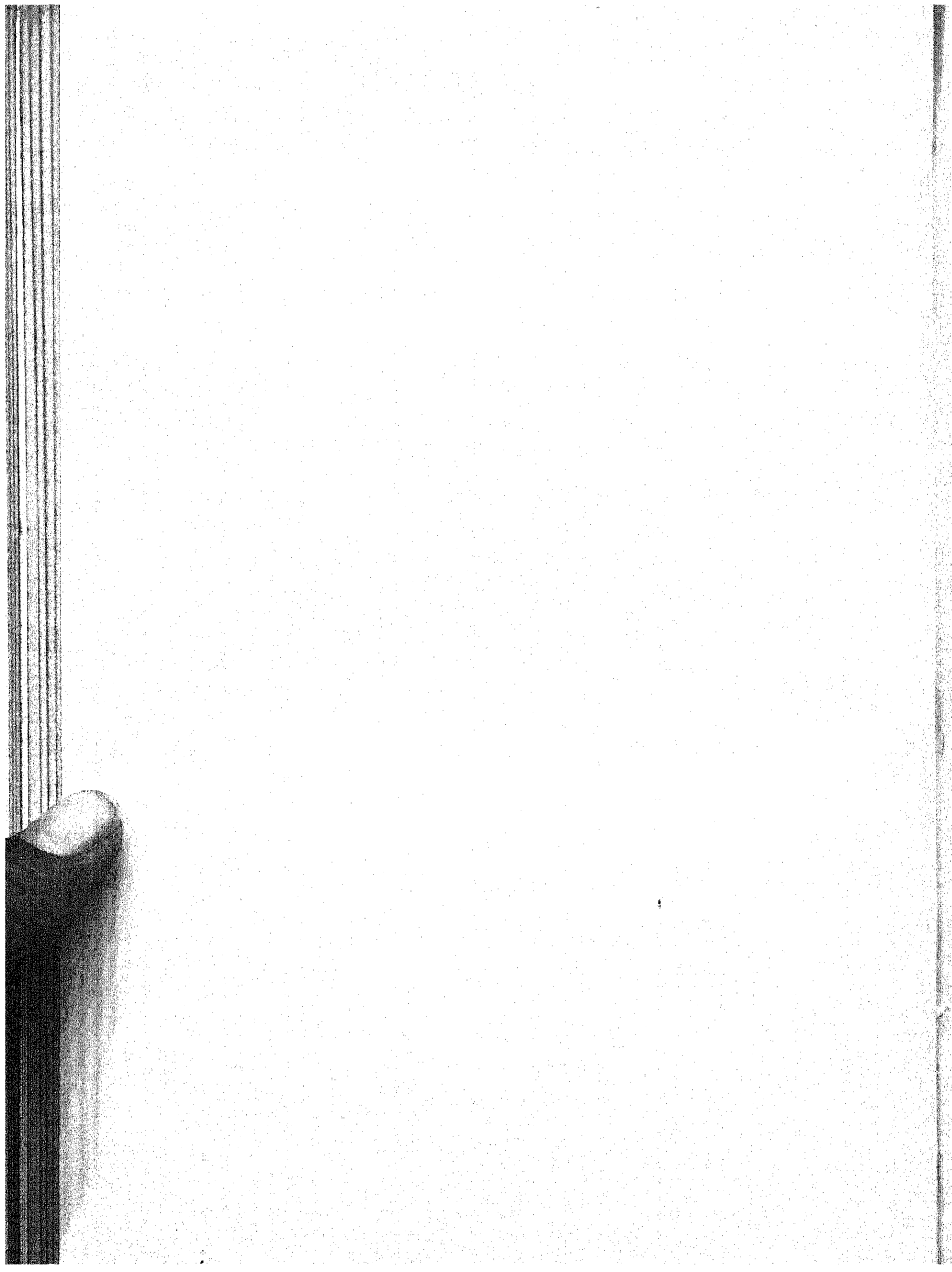
Small round seal of the Tashi Lama.



LAMAS TAKING PART IN ONE OF THE RELIGIOUS DANCES
In the courtyard of a Monastery.

THE LITTLE DANCING BOYS

Of His Holiness, the Dalai Lama, with crowds of admirers in the background.



CHAPTER EIGHTEEN

Festivals—(cont.)

ON the twenty-first day of the second Tibetan month all the lamas from the monasteries of Sera, Drepung, and Ganden again assemble in Lhasa for the *Tshog-Chhö* or "The offerings of the assembly of lamas." These are conducted for the prosperity of the country, and must be completed by the twenty-ninth, when the ceremony of driving the devils out of Lhasa is performed. For this, a man, styled *Lu-gong* or "Scapegoat," is selected from the lower classes. Carrying a yak-tail and a large dice in either hand, and clad only in a raw goatskin, he appears before the *Labrang*, or Treasury. There he dances, till a high lama from the Tse-chok-ling monastery, carrying a holy bell and a *phur-ba* dagger, and dressed to resemble the goddess *Magzorma*, accompanied by the Karmashar Oracle, emerges from the *Labrang* gate, and with much stately posturing and allegorical gesturing, proceeds to drive out the skin-clad scapegoat. When the *Lu-gong* has been driven out beyond the town, a huge structure of grass and string, containing many images is solemnly burned to make doubly sure that no demon remains within the city.

On the last day of the second month, the Govern-

ment lends character dresses and face-masks to the dancing lamas of Sera, Drepung, and Ganden, clothed in which they perform the "devil" dances so popular in Tibet. These dresses are beautifully made from valuable silks and brocades in the storerooms of the Potala Palace. The trained lamas who are to perform in the allegorical dances go in procession round the Parkhor, eventually arriving at a large building called *Ngag-Khang Teng*, or the House of Mystics, adjoining the Jokang, and used on no other occasion. On its large flat roof, which is supported by numerous strong pillars, assemble all the higher officials resident in Lhasa, small tents and awnings being pitched for their shelter. A space is left in the middle where the lamas perform. Each priest, in turn, dances a few steps in the character of the dress he wears (lions, stags, demons, ghouls), and then retires. The Dalai Lama's dancing boys then entertain the company until the arrival of the Karmarshar Oracle, who rides right up on to the roof by an inclined road, mounted on an elephant, the gift of a former Rajah of Nepal. The officials present offer scarves to the Oracle, after which refreshments are served at the expense of the State Treasurer. This ceremony is called *Tshog-chhö*, and is performed in order that the Lamaist faith may flourish in Tibet.

The eighth day of the Tibetan third month marks the official ending of the winter season. That morning, at about ten o'clock, all State officials dressed in their warm winter clothing assemble at the Potala Palace, and prostrate themselves before the Dalai Lama offering him ceremonial scarves. They then withdraw to dressing-rooms close by and change into lighter

summer wear and present themselves before their ruler. This little ceremony is followed by games to celebrate the beginning of Spring.

According to Tibetan mythology, there dwells in the waters beneath the earth a huge monster, who by keeping his mouth open encourages small creatures such as birds and mice to take up their abode therein. His mouth remains open throughout the year with the exception of the fifteenth day of the fourth month, when he closes it, thereby causing the deaths of innumerable small birds, beasts, and insects. To propitiate him, the festival called *Sa-kar-dawa* is celebrated. The entire population of Lhasa, headed by the Prime Minister and Shap-pes, circumambulates the holy hill of Potala by the sacred road Lingkhör and then takes its way to the Water Temple, wherein resides a female sea-serpent called *Tung-Kyong-ma*, the temple being styled *Dzong-gyap Lu-Khang*. Here the people offer small balls of barley flour and burn incense and butter lamps before her shrine. The higher officials, having performed their worship, proceed to a small lake close to the temple, embark in country boats of hide, and remain afloat for some time.

On the fifteenth day of the fifth month every oracle in the country publishes his forecast of the ensuing months. The gods controlling the oracles are believed to assemble that day at the monastery of Samye, where they gamble with dice for the souls of men. The chief of the oracle gods, Pehar of Nechung, near the Drepung Monastery, assisted by his satellite Tsi-mar, of Tengyeling, presides over the assembly.

On the fourth day of the sixth Tibetan month a minor festival of lights is celebrated, the lamas illuminating the chief monasteries and temples in Lhasa with small butter lamps. On the last day of this month the Lhasa population flock to the Drepung Monastery to watch dancers from Gyanka, Nimowa, Riwoche, Kyumolung, and Ta-shi-sho "foil the devil." According to the lamas, a vindictive mountain devil lives in the hills behind the Drepung Monastery. He is bound to his rocky fastnesses for the entire year, except the day of the dance, when he comes towards Drepung. As soon as he sees the dancers he becomes so interested that he remains watching their performance, and forgets all his evil intentions.

On the fifteenth day of the tenth month, lamas from the Muru Monastery assemble in Lhasa at the house called *Labrang Teng* where they prepare a high *torma*. One of their number dressed as the goddess Phola Tagmo then goes in procession round the sacred Parkhor escorted by most of the Lhasa people. On the return of the goddess to *Labrang Teng*, the *torma* is broken into small pieces which are thrown among the people, who highly prize them as amulets against the attacks of evil spirits. This festival is called *Murto-torma*.

On the twenty-fifth of the same month, is held the biggest festival of lights, in memory of the death of Tsong Kapa, the reformer of the Lamaist Church. At night every monastery, State building, and private residence, is lined with thousands of small butter lamps. The occasion marks the official ending of Summer, and all officers change from light to warm clothing. The festival of *Ngempa Gu-dzom* is held in

Lhasa on the sixth and seventh days of the eleventh month. In former times there was a man who, owing to his quarrelsomeness, suffered on these two days, nine different misfortunes. The people, therefore, endeavour then to have no quarrelling or arguing in their houses. Even the greatest enemies will meet on these days without any illwill. But there must never be exactly nine people under the same roof during these days, more or less does not matter. On the twenty-ninth day of the twelfth month the ceremony of driving the devils from the Potala Palace is held. The ceremony is performed by the lamas of the Namgyal Tratsang.

This completes the round of the large annual festivals in Lhasa, but there are many local ceremonies. For instance, that of driving the devils from Gyantse City has several features different from the Lhasa "Scapegoat" ceremony.

At Gyantse, the person selected to act as the scapegoat is fed and clothed at State expense for a year previous to the ceremony. On the appointed day, with a bloody sheepskin bound round his head, yak's entrails hung round his neck, but otherwise naked, he takes his position in the local Jong, or Fort. In his right hand he carries a fresh sheep's liver, his left being empty. After blasts from long trumpets, beating of drums, clashing of cymbals, and incantations by the officiating lamas, the scapegoat scratches the ground with a stick, to indicate that the season of ploughing and sowing is at hand, flings the sheep's liver among the crowd, and rushes down the hill on to the plain below. The people fling after him stones and dirt, taking, however, great care not to wound him severely,

or prevent him from reaching the open country. Should the scapegoat not succeed in making good his escape, the devils would remain in the place. Shots from the prong guns fired into the air increase the pandemonium that accompanies his flight, in the midst of which, once he has reached the plain, the lamas perform a solemn dance of triumph, concluding by burning *torma* offerings.

Lama dances take place on certain saints' days. The best known of this kind of performance is called the "Black Hat Dance," which may be seen in almost every monastery in Tibet. In these dances, the performers wear fearsome masks of wood or papier mâché, the latter being most common. At the comparatively small institution of Ten-chog-ling, twelve miles from Gyantse, a widely celebrated Black Hat Dance is performed annually, each twelfth celebration being on a specially magnificent scale.

The dance opens with music and chanting by the lama musicians, after which gorgeously dressed priests, preceded by accolytes swinging censers, carrying holy vessels, and playing shrill flutes, advance into the courtyard, with a stately, measured tread. Once all are in the arena, the drums beat time, while the performers make mystic signs and passes. They retire one by one, until the courtyard is once more empty. Then dancers dressed to represent the mild and angry deities, each carrying a skullcup with streamers, and a bell or some weapon of fantastic description, enter from the temple. After dancing a frantic measure to the wild accompaniment of the orchestra, more ghoulish howling troupes advance on the stage, until nothing is to be seen except a whirling mass of

horrible grotesque figures. Suddenly the wild music of the orchestra is hushed, the shrieking of the demons drops to a low muttering, and to the accompaniment of deep chanting by the lamas, a few white ghastly shapes flit on to the courtyard. Dressed as skeletons and wringing their hands in despair they represent the wandering souls of men. Once well on the stage, the whole horde of demons suddenly sees them, and with a fiendish howl of delight, rush in to the attack. Before they can accomplish their fell purpose, a lama sorcerer appears in full ceremonial robes and black hat, with sacred dagger and holy water, and gives relief to the tormented souls, forcing the demons to retire. No sooner has the sorcerer left the courtyard, than the attacks are resumed with renewed vigour. Thus is demonstrated the evanescent power of the older sects of the priesthood.

Next to appear on the scene is a monk dressed to represent the Lamaist saint and reformer, Padma Sambhava, who is accompanied by his two wives, also canonised. At his approach, the demons leave the souls and rush to the corners of the courtyard. The saint approaches in splendid procession, attended by acolytes, priests of the Reformed Church, and his disciples. All present on the stage, even the devils, worship him. The saint's retinue is gorgeously dressed in wonderful silks and brocades, while the holy vessels used in this part of the performance are of solid silver washed over with gold. The first day's performance is brought to a close with a vivid representation of the manner in which malignant spirits vex the corpses of men. For this purpose, an effigy of a dead body, about a quarter life-size, is fashioned from barley-

dough. The courtyard is emptied and this image is ceremoniously carried in to the centre by monks dressed as cemetery ghouls. As soon as it is placed on the earth, hordes of devils leap in and slash at it with their swords and spears. After this has gone on for a few minutes, a procession of priests appears, and their leader draws around the corpse a magic triangle. After some more posturing, these lamas withdraw. At their approach the devils had retired to the corners of the courtyard, but no sooner has the band of priests disappeared than they again rush at the body, only to be pulled up by the potency of the magic triangle. At last after the failure of the lesser devils to afflict the body, there emerges from the temple doors the chief of all the demons, armed with a great broadsword and wearing a stags-head mask. With his weapon he does his utmost to wound the body and at first his efforts are unsuccessful. Gradually, however, his sword swings nearer and nearer, and just as he is about to sever the limbs from the trunk, an incarnation of the Buddha comes into the courtyard. So great is his sanctity and so potent his power, that all the devils, including their stag-headed chieftain, grovel before him beseeching mercy. The Buddha gives them to eat and drink of holy viands, and the whole crowd, in a whirlwind dance, rushes out of the courtyard. The Buddha also retires, and by this act the first day's performance is brought to a close.

The second day's proceedings open with music and chanting. The ghouls again carry the corpse used in the previous day's ceremonies to the centre of the courtyard, and dance round it. They are followed by a long procession of the demon deities, headed by



A LAMA

In one of the weird masks used in religious dances.

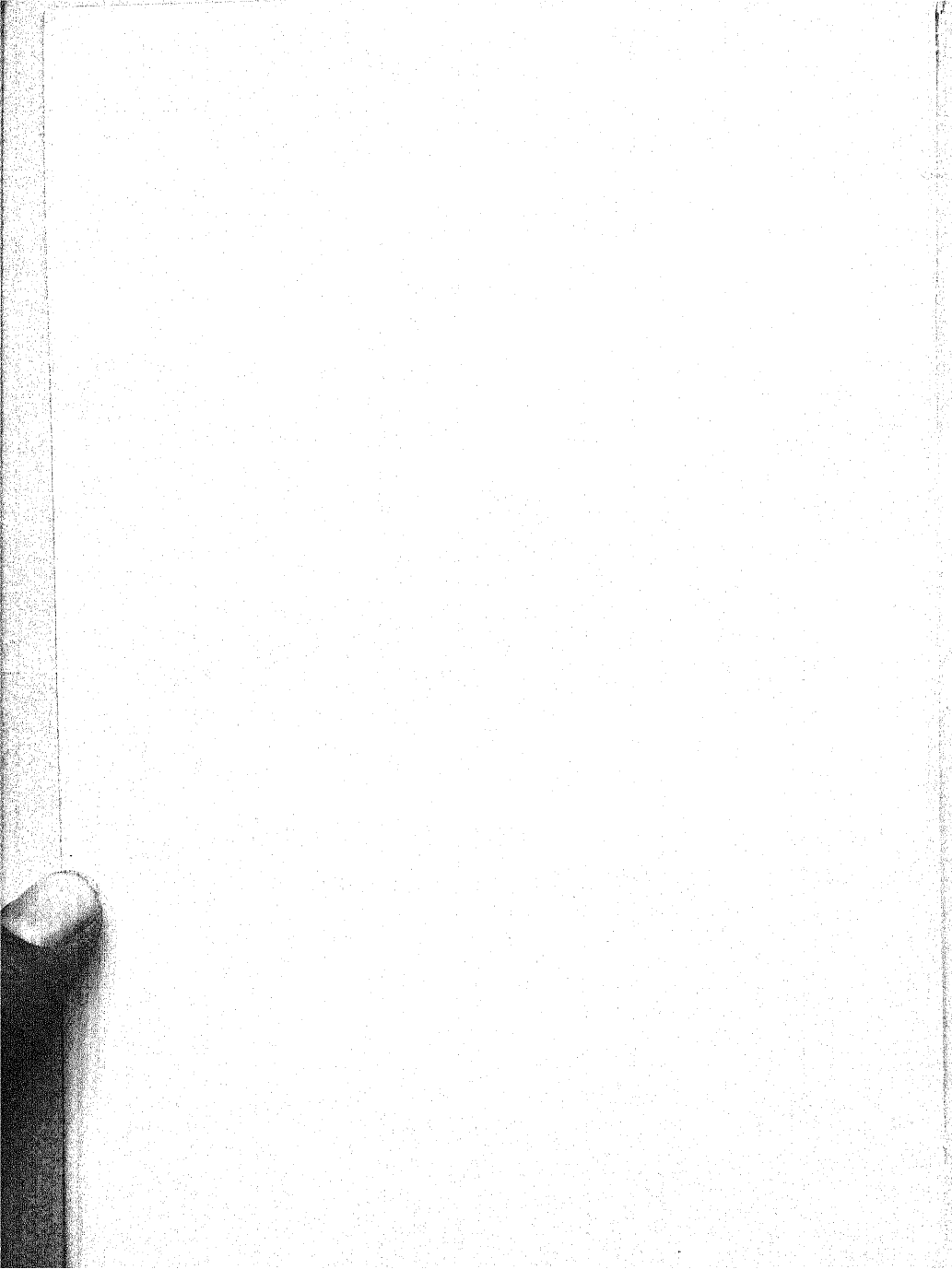


TIBETAN COURTESY

The Tibetan's most polite and respectful greeting!



THE SCAPEGOAT



the fiendess Tamdîn, each in mask and dress appropriate to his character. In the train are also the female demons and black-hatted lamas, representing him who assassinated the fratricide Lang Darma. In this ceremony, the corpse represents the "enemy of the country and of the faith." Each group of lamas, fiends, and demons, dances in turn until the entry of *Ghbo-gyal*, the bull-headed King of Religion, with his attendant body-guard of terrifying demons. *Ghbo-gyal* stabs the lay figure with his magic dagger, in each of the limbs and in the heart. Next, taking a sword, he dismembers the body and cuts off the head. Laying open the trunk, he extracts the inner organs, after which his followers rush in and tear the limbs and body to fragments. These are collected and flung into a silver basin, which is then offered to the King. Having eaten a morsel, he throws the remainder to his attendants, who hurl them into the midst of the spectators. Anyone securing a piece, treasure it as an amulet against disease and other misfortunes. Then follows a religious service conducted by the King of Religion, concluding with the following ceremony, which brings the proceedings of the second day to an end. The King of Religion pours oil, wine, extract of aconite, and blood into a pot on a fire. All is brought to the boil. Then a paper figure of a man attached to the end of a short rod is dipped into the mixture. When it catches fire, and has been consumed by flames, the King announces that the last traces of the "enemy" have been dispersed. All the lamas, headed by the King of Religion and followed by the spectators, form a procession in which is carried an image of barley-dough in the form of a man with three heads.

This is cast to the ground at cross-roads. Fragments of this image are collected as charms. Amid the firing of guns, the shouting of the people, and the blare of the long trumpets, the lamas then return to the monastery to prepare for the morrow.

On this, the last day of the dance, the first to appear in the courtyard are the black-hatted lamas, followed by a procession in which all the more important characters who have already appeared, together with others representing famous and holy personages, take part. The procession is led by the Chinese monk Hashang, who, together with his two sons, provide an element of comic relief to the whole show, with their inane masks and foolish actions. This brings the performance to a close, and the people return to their homes.

CHAPTER NINETEEN

Coinage

WHILE barter still prevails over the greater part of Tibet and forms the principal medium of trade, there has arisen within the last twenty years a more or less comprehensive coinage largely used for business in the towns and along the trade routes. Prior to 1900, only one purely Tibetan coin, the *tranka*, was to be seen in the country. In addition to the Tibetan *tranka*, there were also in circulation *trankas* of China and Nepal. During their ascendancy in the country, the Chinese minted their own coins importing the bullion from China direct. When values less than one *tranka* were required for small purchases, the *trankas* were cut. This practice has not entirely fallen into disuse, though the introduction of copper coins of smaller value has rendered it almost unnecessary. The value of the *tranka* used to be about sixpence, but it is now less than twopence. The modern Tibetan coinage system contains eight coins, one of gold, three of silver, and four of copper. All bullion is imported from India by specially licensed traders. Gold comes in the form of bars, known as "National Bank" (from the Indian Bank that supplies them), each weighing twenty-seven tolas,

the silver in ingots, and the copper in sheets and scrap metal.

The coin of highest value is the *sertang* or gold *tranka*. It is equal to $133\frac{1}{2}$ silver *trankas*. It is larger than the English sovereign, but rather thinner, and its value depends on the rate of exchange. At the time of writing, the *sertang* is only worth about 23/-, though its par value is 33/-. In ordinary transactions the *sertang* is seldom used, being employed for settling big transactions and for hoarding. Its edge is roughly milled, like all coins made at the Government Mint in Lhasa.

Next in value to the *sertang* is the *sang-gor*, about the size of the old English crown piece. It is milled, and like the *sertang* bears an inscription with the figure of a lion on its face, symbolical of the Dalai Lama, the "Lion of the Faith," and is equivalent in value to $6\frac{2}{3}$ *trankas*, being more commonly known as *ngu-sang*. This coin is seldom seen in everyday currency, on account of its unwieldy size.

Half the size and weight of the *sang-gor* is the *sho-nga gormo*, or five-sho piece. This coin, milled, inscribed on both sides, and of fairly convenient size, is frequently used in business.

The *tranka*, the unit of the coinage system, is roughly the size of a shilling though thinner. It is inscribed on both obverse and reverse, but is not milled, as it is frequently cut. The obverse of this coin bears the eight syllables, *Gaden Photrang Gbhogle Namgyal*, or "The Happy Palace, victorious in all directions," one in each of the petals of an eight-leaved lotus. On the reverse is another eight-petalled lotus, in each leaf of which is one of the eight lucky signs.

If smaller values are required and suitable copper coins are not available, it is permissible to cut the *tranka*, and thus obtain small change. The coin is cut to make four values, viz. *shokang*, *chbikye*, *karmanga*, and *khakang*, the first of which is equal to two-thirds of a *tranka*, the second a half, the third one-third, and the fourth one-sixth. The coin is subdivided as below.



The *Tranka*, subdivided so as to make small change.

These values are also coined in copper. The first is the *shokang*, in size a little smaller than the silver *tranka*, and of almost pure copper. It is milled and inscribed on both sides. Next is the *chbikye*, or half *tranka*, with crenellated edges similar to the Indian anna piece, and of about the same size. It is based on the conventional lotus flower, with its eight petals, and has inscriptions on both sides. Then comes the *karmanga*, a large copper coin the size of a penny, but of inferior alloy. It is unmilled, and inscribed on either face. Lastly is the *khakang*, a small coin barely the size of a farthing, unmilled, but inscribed on both obverse and reverse.

All Tibetan coins are of inferior workmanship and finish, the discs being prepared first and the inscriptions stamped on afterwards. There is no standard weight for the different classes of coins; *trankas* vary from 78 to 101 grains troy.

Some coins are dated, but as the die is not changed

until it is worn out, this is very little guide as to when they were really minted. The date is shewn in the form of a fraction, as $\frac{1}{2}\frac{5}{4}$, which indicates the twenty-fourth year of the fifteenth time cycle, of Rabjung, corresponding to the year A.D. 1890.

The Tibetan Government makes a large profit out of its coinage by issuing it with a face value far in excess of its intrinsic worth. As these coins are current only in Tibet, it is only when they have to be exchanged for Indian money that this inflated value is noticed. Indian rupees are current all over the country. Traders prefer to deal in rupees, as these have a standard value, and are never defaced. Indian currency notes are only accepted in the towns and trade-marts. Tibetan currency notes were introduced a few years ago, but have never been popular as one could never be sure of their genuineness. They were written in manuscript on ordinary native-made paper, the amounts 50, 150 and 500 *trankas* being written in bright blue ink, the rest of the writing being in black. It was not long before they were copied by forgers. For large accounts the Tibetans use a Chinese token called *Ta-mi-ma*, or "silver horseshoe," its value being according to its weight, usually about Rs.150. Large amounts of money are also counted by *Dotse*. There is no actual coin of this denomination, it is merely used for calculation, and represents $333\frac{1}{3}$ *trankas*, or fifty *ngusang*. Chinese dollars are still in circulation but their numbers are gradually growing less, as they are frequently used for melting down for the manufacture of silver articles. Tea bricks are occasionally used instead of currency, especially in payments to nomads and

villagers who can easily pass them on to others of their kind.

All weights and measures used in Tibet for the purchase, sale, and measurement of goods, or for any other purpose, are supposed to be tested and if found correct, stamped by the local *Jongpen*, or magistrate, without whose seal, it is theoretically illegal to use them. In practice, however, there is no protection for the vendor or purchaser, for even the Government, when weighing into the storehouses revenue paid in kind, uses weights and measures larger than the standard, and when paying out, makes use of smaller ones. Moreover, once such articles have been passed by the local authority, there is no further periodical inspection to ensure that they are not tampered with. For articles of everyday household use the principal weights are the following: 4 *Por* = 1 *Nya-ga*; 20 *Nya-ga* = 1 *Khe*. A *Por* is very nearly equal to one ounce avoirdupois. For weighing gold and silver, precious stones, and such-like valuable objects, the small silver change of India is used. The scales consist of two flat pans hung one at either end of a short wooden bar. For weighing wool, wood, and grass, a different balance, resembling a steel-yard is used. This consists of a bar about four feet in length, at one end of which a known weight is hung, the bale being suspended at the other. The bar itself is supported by another stout rod, usually carried by two men, to which it is slung at a fixed point, the lower bar being graduated for odd amounts, which are ascertained by hanging a small movable weight at the proper graduation mark.

Cereals are measured, not weighed; the unit, of

measurement being the *Tenzing Kharu*, roughly equivalent to twenty-seven pounds weight avoirdupois of peas or barley, and seventeen pounds weight of ground flour. The *Tenzing Kharu* is subdivided into twenty *Khatre*, each equal to one and one-third pounds weight of grain. One *Khatre* equals six *Phu*. One *Tenzing Kharu* equals three *Bo*, or eighty pounds, approximately one load for a mule. Yak-hair is weighed against butter, which it equals in value.

Tea is sold by bricks, in which form it is imported from China. These bricks vary in weight from six to three pounds. The weight of four tea bricks, of any quality, makes one *Kbutru*, while three *Kbutru* make up one *Gam* or box, of the particular quality of leaf required. Thus one "box," according to quality, varies in weight between 72 and 36 pounds, two of the former, or four of the latter making up one transport animal's full load.

The unit of land measure is the *Kang*. This area is as much as will be properly sown, not too thickly, and not too thinly, by sixty *Tenzin Kharus* of seed, roughly about fifteen hundredweight. On this system land revenue is assessed. The *Kang* is divided into halves and quarters, which have no special names. For one *Kang*, the lessor, or owner, must supply one fighting man with rations, clothing and weapons, and one of the terms of the lease is the supply of free transport to Government officials travelling on duty. Some of the larger landowners possess as much as a thousand *Kang*.

Common linear measurements in Tibet are as follows. A *Sor* is the breadth of a finger at its thickest part; a *Tho* is the distance between the tip of the



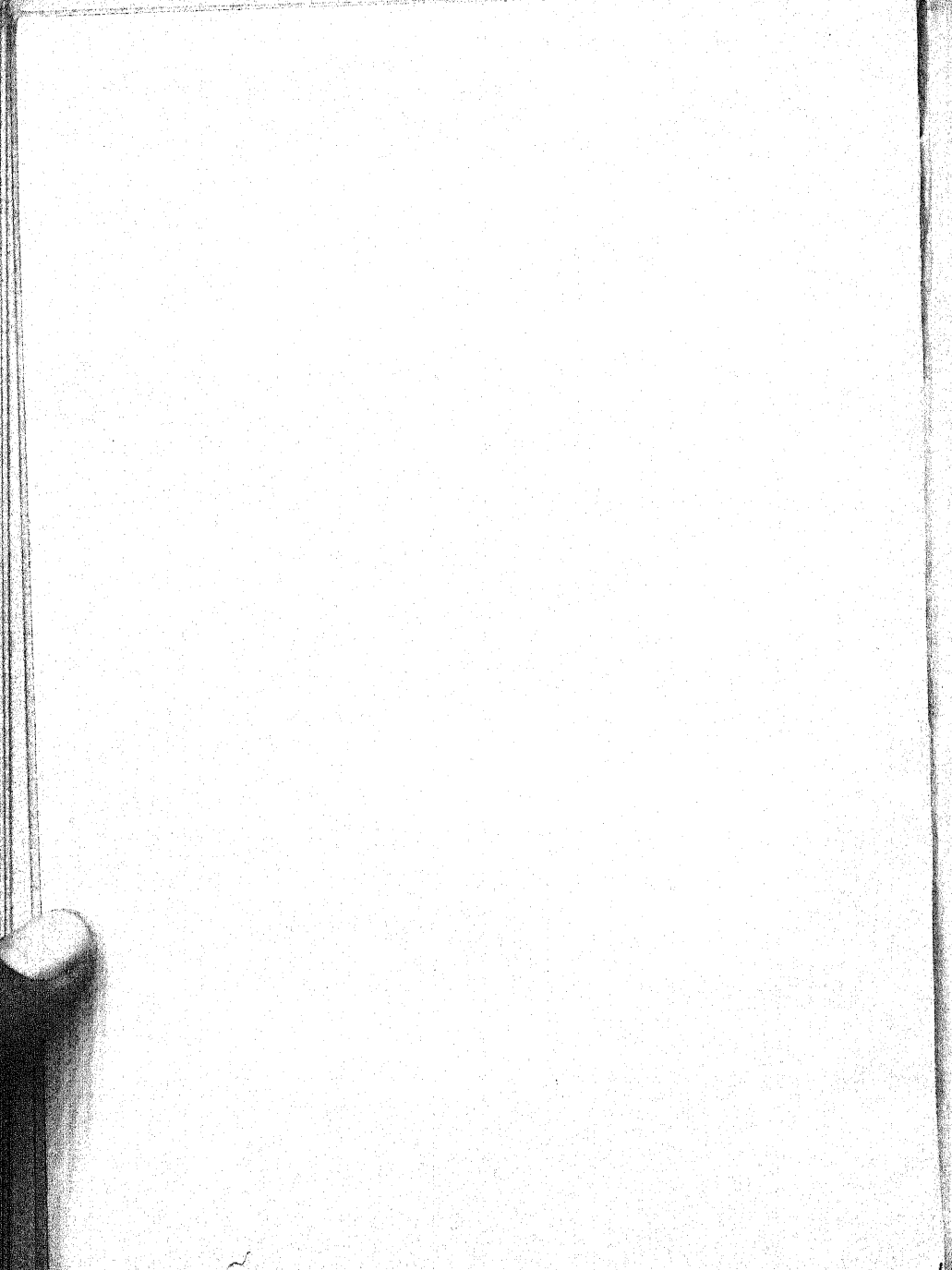
A PARTY OF NUNS

Saying grace before a meal by the roadside.

A PETTY TRADER AT HIS STALL IN THE BAZAAR

MIXED BATHING

In the Hot Medicinal Springs at Khamba.



middle finger and that of the thumb, both being outstretched to the fullest extent ; a *Thru* corresponds to the cubit, the distance between the point of the elbow and the tip of the middle finger ; a *Dom* is the distance between the tips of the middle fingers of either hand when the arms are stretched apart. It will be seen that all the above measurements are variable. Longer distances are the *Pag-tshe*, about one mile, *Gyan-tra*, double that distance, and *Li-bar*, a Chinese mile. A *Gya-tshu* is the long thirty-mile Chinese stage, while *Sa-tshig* is the Tibetan stage of about fifteen miles. *Tsha-sa* is the distance a mule caravan covers in three hours over average ground, roughly eight miles. For cloth, the unit of measurement is the *Kha*, which is the width of the material in question, and is hence a variable measure.

Time is reckoned in Tibet by means of twelve- and sixty-year cycles, the former being called *Lhokhor*, the latter *Rabjung*. This system is principally derived from the Chinese, and was introduced into the country in A.D. 1027, when the first *Rabjung* commenced. The twelve-year cycle, in which each year is named after one of the beasts of the Chinese zodiac, is used only for short periods, the sixty-year cycle being used for all ordinary purposes and for all astrological and astronomical calculations. The beasts of the zodiac are Mouse, Bull, Tiger, Hare, Dragon, Serpent, Horse, Sheep, Ape, Bird, Dog, and Pig.

The sixty-year cycle is formed by combining the five Elements, namely, Wood, Fire, Earth, Iron, and Water, with the zodiacal beasts in the following manner : Wood-Mouse, Wood-Bull, Fire-Tiger, Fire-Hare, etc., each element being used twice in succession,

the beasts going straight through the list. Thus, in ten years, the first round of the elements is completed, and recommences in the eleventh, that year being styled Wood-Dog. The list of the beasts again begins in the thirteenth year. Both cycles simultaneously arrive at their end in the sixtieth year from the commencement, and so the Rabjung is completed. The beasts have then gone through five cycles, the elements through six. After this the whole series begins again. Almost every Tibetan can reckon in the twelve-year cycle, but only officials and well-educated persons can use the sixty-year *Rabjung*. The Tibetans have four seasons. Spring begins in March, summer in July, autumn in September, and winter in November. Thus the summer is very short and the winter long. The year is divided into twelve months, which have no specific names, but are numbered first, second, third, etc. The first month begins with the new moon of February. According to Tibetan calculations the lunar year is three hundred and sixty days, so odd days here and there are omitted to bring their calculations right. The days that are neglected are those that are considered unlucky, and as these occur at odd times, it is a matter of skill to work out a correct calendar. To adjust the lunar with the solar years, a month is inserted in addition to the twelve every third year, this usually being a short month. The seven-day week is universal in Tibet, the days being *Za-Nyima*, *Za-Dawa*, *Za-Mingma*, *Za-Lhak-pa*, *Za-Phurpu*, *Za-Pasang*, and *Za-Pempa*. It is common for children to be named after the day on which they are born.

Only a few officials and rich traders possess clocks,

even the water-clock is only found outside the large towns and monasteries, so there is little precise reckoning of time. Certain divisions determined by natural and physical phenomena, are noted, but these vary. The day is measured out as follows, the times given being summer-time on the Plateau.

First cock-crow.	3.30 a.m.	(<i>Ghake tang-po</i>)
Second cock-crow.	3.45 a.m.	(<i>Ghake nyi-pa</i>)
False dawn.	4 a.m.	(<i>Tho-rang</i>)
Sunrise.	4.30 a.m.	(<i>Tse-shar</i>)
From sunrise to about 8 a.m.		(<i>Nga-tro</i>)
From 8 a.m. to about 10.30 a.m.		(<i>Tsha-ting</i>)
Midday.	From 10.30 a.m. to 4 p.m.	(<i>Nyin-kung</i>)
Afternoon.	4 p.m. to sunset	(<i>Gong-ta</i>)
Sunset.	6.30 p.m.	(<i>Nyi-ge</i>)
Dusk.	6.30 p.m. to 7.30 p.m.	(<i>Sa-rip</i>)
Midnight		(<i>Nam-che</i>)

Beyond simple counting, the vast majority of Tibetans have no idea of figures. Even traders cannot perform simple subtraction or multiplication. The rosary plays a great part in calculations involving the use of tens and hundreds. To subtract seven from ten, the peasant will place a pile of ten counters, remove seven, and count the remainder. In calculation, symbols are sometimes used: for thousands, short iron bars, an inch long; for hundreds, large dried peas are employed; for tens, short splinters of wood; and for fives, small fragments of porcelain are made use of. Units are represented by dried peach seeds, and a half by a small stone.

The *Chand-zo* or steward, or the *Nyerpa* or store-keeper keeps the accounts of any great landlord. All accounts are kept on country-made paper. On receipts, thumb or finger impressions are never used, they are considered extremely unlucky.



Seal for a private gentleman.

C H A P T E R T W E N T Y

Commerce

HIGH and low, lay and cleric, every Tibetan is a born trader. Even when visiting in a friend's house, should a guest take a fancy to any article, it is not considered bad form to negotiate for its purchase, either at once or next day. The Government of Tibet itself, as a government, indulges in trading. In the State treasury in Lhasa, there are certain considerable sums, the gifts of former kings, and great nobles, which are lent to traders. Formerly, this system worked well, the sums being faithfully repaid when due, and only used by the borrowers, steady sound traders of the old type, in straightforward business deals. Many of the younger generation, however, have learned extravagant habits, with disastrous results to the Tibetan Government and themselves.

Even the Dalai Lama and all the high officials have their own private traders. In many cases, the State officers do not scruple to carry on business openly, in their own names.

The busiest trading season is the winter, when little rain falls to damage the merchandise or soak the loads, especially wool-packs, and render them too heavy for animals to carry. Mules form by far the

greatest means of transport. What these hardy animals are capable of accomplishing on the worst roads in the world and over some of the highest passes is almost incredible. Though the muleteers look well after their animals, sore backs, caused by the slipping and chafing of the loads on the steep tracks, are common. The usual load is eighty pounds on either side, slung on a crude unpadded pack saddle made entirely of wood. The packs are hitched to the saddles with rawhide thongs. Ponies are also used as transport animals, but not to anything like the extent of mules. One only sees them working between neighbouring villages. They are not so hardy as mules, which will live and even thrive, where a pony will starve, nor can they carry such heavy loads. None of the riding or transport animals in Tibet are ever clipped, their shaggy coats being necessary to protect them from the bitter cold in winter. Their manes and tails are also left long, sometimes being plaited with gaily coloured wool. Most animals are also only shod on the forefeet. By leaving the hindfeet bare, much of the risk of slipping on smooth and frozen ground being obviated. Other beasts commonly used for transport are the donkey, the yak, and the dzo, a cross between the yak and a domesticated cow. Donkeys are a small breed, wonderfully hardy, but are not used in mountain work.

Although slow and awkward, yaks are largely used in the interior of Tibet. They are exceptionally surefooted, with a wonderful instinct for picking out a practicable path even though the ground be covered with snow several feet deep. Yaks contract sickness at low elevations, and therefore are used

only on routes higher than ten thousand feet above sea-level.

The dzo is even harder than the yak, is more docile, and can give good service at the lower elevations once he becomes acclimatised. On the plateau mule caravans travel about sixteen miles a day in average weather. Donkeys cover as much ground as mules on the plains. Yaks seldom do more than seven or eight miles a day, grazing as they march. Yakherds seem to control their animals by whistling, a high piercing note being that most heeded. Caravans usually march at about half-past three in the early morning, till ten or eleven o'clock in the forenoon. The loads are removed at the halting place, and the animals turned loose to graze while the drivers pitch their tents and stack the merchandise for the night. Mules are usually worked in teams of eight or ten animals, each team being in charge of one mule-driver, responsible for the care and maintainance of his beasts. The mule caravans sometimes number several hundreds, and if one is so unfortunate as to meet such a caravan on a road too narrow for beasts travelling in opposite directions to pass, one may be held up for hours. The muleteers, mostly Khambas from Eastern Tibet, are usually big upstanding men of immense strength and hard as nails. These Khambas are proverbially quick tempered. The trade-routes, especially where these cross the passes, are frequently the scenes of bloodshed and quarrelling for right of way. Sheep are sometimes used as transport especially in Western Tibet, where they carry borax, salt, etc., in small loads of twenty pounds on either side. These sheep are bigger than the usual

domestic animal of the country, some of the rams being almost as large as small donkeys.

Every animal carries a bell on the mountain roads in Tibet. This is hung round the neck and gives warning around blind corners. Pack animals are provided with large iron bells not unlike those used on Swiss cows, while riding animals have smaller ones of brass or bell-metal. Each mule team has a special lead animal, who in addition to a bell somewhat larger than those carried by its fellows, is decorated with a large tassel of red yak-hair and a necklace of small bells as a sign of its leadership.

Most of the transport mules are imported into Tibet from Sining-Fu in China. These compared with the big Argentine and Spanish mules, are not particularly large, but are far hardier. All weaklings are weeded out from the droves by death during the journey of four months from the breeding places to the markets. A smaller breed comes from the Kham province of Tibet, but these do not fetch such good prices. For a really good riding mule, well broken to the saddle, a Tibetan official will pay up to as much as £25 or £30. Recently many Chinese mules have been bought for the Indian army and have been found to work better than those from the Argentine. The best ponies come from the Koko Nor district and from Nagchuka, and fetch from £5 to £10. Bay is the most favoured colour, followed by grey and white, black animals having a reputation for vice. The Tibetan is not too fond of a high-spirited animal, which may give trouble during a procession. He prefers an ambler. The ponies are taught to amble by tying their fore-legs together with a short halter thus

restricting the length of their pace. Tibetan saddles are short with a high peak and pommel, frequently ornamented with metal scroll work. Bridles are decorated with metal-work, the best being those made in Kham, whose artisans excel in working in iron.

The whole question of the expansion of Tibetan trade depends on transport. Distances are so great that the cost of carrying goods often exceeds their value. Traders dealing in wool, the principal export, send their agents to purchase from the nomads, and resell at a convenient mart to the exporters. The direct export trade is a monopoly of traders and carriers. The big men in the business advance money to the middlemen and thus secure their whole collection. The exporters, in their turn, receive large advances from the foreign buyers, usually Marwaris in India, who thus finally fix the purchasing price. Then comes in the ring formed by the carrying agents.

Tibetan wool is of excellent staple and of good quality, but the condition in which it is brought to the markets is appalling. It is estimated that one third of every bale landed in India is useless. When first bought from the producers, the fleeces are fairly clean, but in the hands of the middlemen adulteration takes place during the process of twisting the wool into the ropes in which it is baled for mule transport to India. Dried dung, pieces of hide, gravel, and mud are often incorporated in the bales, not only by the Tibetans, but also by the Marwari dealers in the Indian godowns. Foreign buyers now refuse to accept Tibetan wool unless it has been cleaned and

rebaled in India under the supervision of their own agents. Cleaner wool would mean not only higher prices but would save one-third of the transport costs.

A considerable trade is done in furs, the majority of these being exported to India, either via Leh in Ladakh, or Kalimpong in Bengal. Formerly they went to China. Most of the fur-bearing animals are caught in the provinces of Eastern Tibet. In spite of a recent order of the Dalai Lama that no more trapping or hunting should be practised, the business goes on as before, the only result being that nowadays it has to be conducted *sub rosa*, and hence prices have slightly increased. The trade is in the hands of Mussalman Ladakhi traders, of whom there has been a colony domiciled in Lhasa for over a century. The Kham hunters catch many of the smaller animals with dogs trained to pull down their quarry without damaging the fur. Larger beasts are caught in pits, trapped, or hunted down and killed with spears and guns, or even short, powerful bows and heavy barbed arrows. Wild yaks are usually speared as damage to the skin does not particularly matter, the valuable parts being the tail and the hair. Yak tails are exported in considerable quantities, for use as flywhisks or chowries, and for ceremonial purposes especially in India. Yak-hair is very suitable for stuffing padded furniture and commands a good price.

Musk forms an important item of export, the musk-deer of the south-eastern provinces and the Abor country being famous for the quality of its musk. All the so-called Tonkin musk comes from this part of the world, only being exported via Tonkin. It

is very difficult to obtain the pure article. Even the hunters, as soon as they have removed the pod from the slain animal, introduce blood and pieces of liver, to increase the weight. Further adulteration takes place by the dealers, so that by the time the pod reaches the user it is seldom more than thirty per cent pure. Practically no manufactured articles are exported from Tibet. A few woollen goods are sent to Nepal, Mongolia and China. Almost all articles manufactured, however, are absorbed by the Tibetans themselves.

First in importance among Tibetan imports comes tea from China, some fifteen million pounds annually. Indian loose tea is not popular in Tibet, but if methods similar to those employed by the Chinese were used in the manufacture of Indian brick tea, success would be ensured. The Chinese bricks are made from the coarsest leaf, freely mixed with stalk. Cotton piece-goods, broadcloth and gold brocades from Benares, are being imported into Tibet in ever increasing quantities. They are used for clothing, decoration, and for the printing of prayer-flags. Butter muslin is also in great demand for the ceremonial scarves, which must be presented during a call on a superior officer. The upper classes use scarves of silk imported from China, via Calcutta. From this country also come brocades and silks, the quality of which is said to have steadily deteriorated. Large quantities of Chinese tinned and dried provisions are imported from China via Calcutta. A considerable trade is done in Indian-grown tobacco and snuff. Cheap manufactured cigarettes are also imported. The Nepalese traders in Tibet have this profitable

trade entirely in their own hands. Large quantities of opium find their way in from China, a small amount also being imported from Amritsar and other places in the Punjab. A certain amount of Chinese opium is also smuggled into India. One or two smugglers have been caught, but the trade is increasing every year.

In every town and in most of the larger villages a daily bazaar is held, at which the villagers take the opportunity of disposing of their surplus produce and home-manufactured goods, such as butter, eggs, rugs, blankets. The bazaar is usually held in the main street near the local monastery, and the lamas may be seen bargaining like their lay brethren. At one stall, its proprietor protected from the sun and rain by a large umbrella, may be seen a few matches, buttons of various kinds, cotton thread, needles, highly coloured and scented soap, cheap mirrors, penknives, studs, and all the usual contents of a pedlar's box. At another will be displayed various herbs, spices, and condiments, and at yet another, books and writing materials. Further on is a dealer in old tins and bottles. Salt, tea, sugar, vegetables, cheese (dried as hard as iron), each finds a place on an appropriate stall. The meat vendor's booth is situated some little distance from the bazaar proper, as his calling is considered sinful and degrading, although people do not scruple to patronise him. Vendors of wooden and porcelain tea-cups do a roaring trade, while carpet weavers offer to passers-by the products of their looms. Nails, horseshoes, cheap synthetic jewellery, second-hand clothing, boots, old cartridge-cases (to be used as snuff containers), cheap cutlery, hair ornaments,

rosaries, and a hundred and one other articles are on sale. The stalls are usually presided over by women who take a large part not only in petty trade, but in managing large business concerns in the absence of their husbands. They seem to have a particular flair for shopkeeping and are invariably a match for the most acute bargain-hunter. Bargaining is the general rule, there being no such thing as fixed prices. At least three times the correct price is always asked at first while one-third is offered, but as the seller comes down in her demands, the prospective purchaser increases his offer until something like a correct price is arrived at, when the deal is closed. Bulky articles, such as grain, salt, sugar, are sold from regular shops with suitable means of storage. Piece-goods are seldom sold in the open market for there they are liable to damage from dust or rain. Quite a large trade is done in coloured crochet cottons from which are made the garters and belts worn by both men and women. Many of the better shops, are owned by Nepalese or Ladakhi traders, the former dealing in gold, silver, cloth, and tobacco, while the latter have the monopoly of the fur and dried fruit trade.

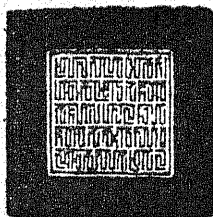
A large business is done in incense both in the form of powder and as the familiar "Joss-stick." Some of these are made in Tibet but the bulk are imported from China. The devout Tibetan burns incense whenever he goes to the temples and before the images in his private shrine, in the morning and evening.

In 1925, the Tibetan Government purchased in England a large quantity of electrical machinery, to erect a plant in Lhasa capable of supplying power for

industrial projects and for lighting. It was desired to work the Mint, the arsenal, and one or two other undertakings with electricity, as well as to supply the Potala Palace and other prominent buildings, and the more frequented parts of the city, with light. A Tibetan named Ringang, who had been trained in England as an electrical engineer, was to erect and maintain the plant. The waters of the Kyi River, on the banks of which Lhasa stands, were to supply the primary energy. The machinery arrived in India in such large castings that great difficulty was encountered in transport. It has now, however, been erected in Lhasa, and light is now supplied to the Dalai Lama's Palace of Potala and one or two other buildings. Only comparatively recently have the Tibetans been manufacturing arms. They employed several Indian gunsmiths who taught their trade to Tibetans. These can now turn out a very fair copy of the rifles used by the Indian Army. The sights, however, are not accurate, and the tempering of the barrels is not too good. Cartridges are filled in a separate factory but these cannot compare with those made in Europe, for no cordite is available. The Mint is at present run by hand-power, the discs being turned out in one factory, while the facing is completed in another.

Beyond one or two carpet factories, no large private manufacturing concerns exist in Tibet. These factories turn out very fine rugs, work usually only being done to order. Carpets are much used both in private houses and in monasteries, and beneath and above the saddle. The dyes used are mostly vegetable. All except indigo are made in Tibet itself. The looms

and all the machinery of weaving are primitive. Yet with the crudest materials and apparatus, Tibetan weavers can turn out a product which will compare favourably with any similar article made elsewhere.



Official seal of the Commissioner of the Province of Kham.

CHAPTER TWENTY - ONE

Agriculture

AGRICULTURAL methods in Tibet to-day are exactly as they were a thousand years ago. The surface of the ground is still only scratched by primitive ploughs. Without the winter frosts which break up the soil, this ploughing would help little towards the crops.

The sound of the deep-throated cow-bells hung round the necks of the gaudily decorated yak or dzo who pull the plough slowly through the furrows, adds to the general note of well-being. The entire village turns out into the fields for picnics at which much beer is consumed. The days end up with round dances in which young and old take part. The women, bare-footed, with their skirts tucked well above their knees, walk behind the ploughs scattering the seeds which are immediately covered with earth by a harrow. The small boys and girls guard the seeds from birds. The farmers' greatest enemy, however, is hail which in a few minutes may completely destroy his entire crop. Hail-storms are most prevalent just when the crops are ripening. To prevent such a disaster a hail-destroying priest is maintained in each locality. He is called *Ngak-pa*. During the winter he prepares a large number of mud balls,

laying a spell on each. As soon as the seedlings appear he betakes himself and his balls to a hut erected for him on the top of the highest hill in the vicinity. There he offers prayers to various spirits for the protection of the crops. When clouds appear on the horizon, he extends the fourth finger of his right hand, blowing blasts on his human-thighbone trumpet and commands them to retire. If they do not obey and hailstones fall he works himself into a frenzy, tells mantras over on his rosary, and hurls handfuls of the enchanted mud balls at the storm. If the hail passes away without damaging the crops he becomes the centre of admiration and reverence from the cultivators. Should they lose their crops he not only forfeits his fees but has to pay a fine imposed by the Government.

In a country with so scanty a rainfall as Tibet, there is always a danger of the crops being ruined by drought. The best-known means to induce the rain is for the local people to carry in procession round the monastery, or round the country-side, the *Kangyur*, one hundred and eight bulky volumes of Scriptures. When Gyantse is threatened by an epidemic like smallpox, it is the practice to carry about the city a huge volume of the sacred law. It takes at least two men to carry this book.

At harvest all the villagers turn out to bring in the crops which are cut and threshed in the same place. A suitable piece of land is prepared as a threshing floor. According to the biblical instruction, unmuzzled cattle who may eat their fill while treading out the corn, are driven over the crops. The threshing is completed by hand with flails, which consist of two

four-foot lengths of wood joined together with a leather hinge. Then the chaff is winnowed from the corn and carefully collected for the cattle during the winter, while the grain is packed in sacks ready for transport to the mill. Harvest is a season of great rejoicing, and after the day's work is finished, the people amuse themselves with singing and dancing.

In the towns, while a certain number of the inhabitants have fields nearby, and engage in agriculture for a living others have to adopt some other calling whereby to earn their daily bread. Some become carpenters, painters, builders, clerks, bootmakers, wood-carvers, millers, each following the trade of his forefathers. Many Tibetan carpenters are highly skilled, having been trained in many cases by excellent Chinese workmen. Painters are in demand for house-decorating, not outside, but inside window-frames, beams, joists, pillars, door-frames are often covered with designs. The building trade in Tibet is at a standstill just now, owing to an edict by the Dalai Lama that for the next three years, which astrologers have declared unlucky for him, no new buildings shall be erected. Most of the wood used in carpentry in Tibet is pine of poor quality. For cups, and small articles, wood is imported from Bhutan, but except in the case of the rich, this is too expensive for building purposes. The bootmakers of Tibet usually work only to order, the footwear seen in the bazaars for sale being either misfits or those made when orders have been slack. A good average pair costs about ten shillings, while those of silk and velvet and those with ornate *appliqué* work, worn by officials, are considerably dearer.

Metal work is in the hands of Nepalese smiths, and of the lower classes of the Tibetan people for it involves the manufacture of articles by which life may be taken. Most of the silversmiths and goldsmiths are Tibetans, the former forming a large colony at Shigatse, the latter in Lhasa. From Shigatse come the silver cup-stands and covers found in every house of any standing. The poor people use replicas of the silver utensils, fashioned from baser metals. In Lhasa are made most of the gold charm-boxes worn by the womenfolk. These are sometimes gems of the jeweller's art covered with fine filagree work. Metal teapots, saddlery, copper prayer-wheels, images, lamps, bowls, and other articles are turned out by the smiths.

In each of the larger cities is a paper factory usually situated just outside the municipal limits, near a constant source of water. All operations in its manufacture are performed by hand. Larger monasteries where printing is done, maintain their own paper-making staff. For making coarse paper the bark of a tree of the genus *Daphne* is collected, steeped in water for several days, and then pulped by wooden mallets till it reaches the consistency of thin paste. The pulp is then spread over muslin sheets fastened in wooden frames. To give evenness to the paper, these frames, muslin, pulp, and all, are gently agitated in water, then drained, and placed in the open air to dry. When dry, the sheets of paper are stripped from the frames, trimmed, and become ready for use. The size of the sheets is roughly thirty inches square, and an average paper like this will cost about one penny per sheet. Finer paper and more expensive is made

in exactly the same way from the roots of a poisonous plant, found in the country. Of late years there is an increasing use of foreign note-paper which is not only finer but costs very little more than the native-made article. All Government records are still kept on the old-fashioned material. Insects never attack this as there is a poisonous substance incorporated therein, and it is extremely tough and durable. The lamas never remain for long periods in the libraries of the monasteries, as they say that the odour given off from the books gives them headaches.

When a person of note is travelling in Tibet, a letter, called an "arrow-letter," is sent ahead along his proposed route by a mounted messenger. This document, fastened to an arrow, contains instructions to all those through whose jurisdiction the traveller is passing to supply all he needs in the way of lodging and conveniences. Severe penalties await any who disobey. In each village along the trade routes are inns or *serais* where travellers can obtain lodging and refreshment for themselves and their beasts. The charges are very low, seldom exceeding a few pence per head for a night's accommodation. Tibetan travellers usually take all their own food-supplies along with them. The inns supply lodging and fodder for their animals. Unless they happen to be of high rank, travellers are all accommodated in one large room, used for eating, sleeping, and cooking. Along one end of this apartment is a large raised dais, on which the beds are spread, both for men and women, no separate provision being supplied for the sexes. Many of the servants at such inns are women not averse to adding to their pay by prostituting themselves

to travellers. The inn-keepers' greatest source of income is from the sale of liquor, either chang or arrack. Each inn makes its own liquor, either fermented or distilled, there being no licensing laws in Tibet. The inns of Tibet are usually filthy places, flea-ridden, cold and draughty. Their only recommendation is that they are better than nothing, especially in the cold of the winter. Persons of rank, if they must use these hostelries, usually send their servants on ahead to clean and prepare a room for their reception, using their own hangings, cushions, and carpets. Such travellers, however, often stay in the houses of the headmen or local officials, or carry their own tents, which they find more comfortable and cleaner than the squalid inns. The ordinary Tibetan, when on the road, carries very little bedding. He may possibly take one *chuk-tuk*, or thick woollen blanket. He does not use sheets in any circumstances, and pillows are not indispensable, while for night attire, he simply loosens his waistband, and shakes his robe down. If demanded, all travellers, official and private, must produce passports, issued directly by the Government. In these documents, which are addressed to all officials along the route, assistance and supplies are demanded in the name of the Government, or *Deba-shung*. In special cases these passports bear the seal of the Dalai Lama, but ordinarily they are issued and sealed by the *Kashak*. In them is specified the exact number of transport and riding animals, coolies and attendants that have to be supplied from stage to stage, the accommodation that must be prepared, and the amount of fuel, food, milk, that has to be made ready. When the Dalai

or Tashi Lamas, the Prime Minister, or any of the *Shap-pes* are travelling the local authorities arrange for incense to be burned along either side of the road for some distance beyond their chief towns and villages. At intervals of a hundred yards or so, whitewashed incense-burners of stone and mud, four feet in height, are permanently kept ready for this purpose.

On the large estates the villagers are little better than slaves. They are compelled to complete so many days' work per month entirely for their masters' benefit, as well as pay a certain proportion of their crops as taxes. In their own time they cultivate their own poor fields which yield just enough to keep themselves and their families alive. Domestic servants are chosen from among these serfs. Such positions are much sought after, for the peasant is infinitely better off as a household domestic than on the estate. He is fed and clothed at his master's expense and his duties are much lighter than those of toiling in the fields. In the big houses the chief steward, or *Chandzo*, is usually an old and trusted servant who has been with the family for years, and who has been educated at their expense to a degree sufficient to carry out his duties of keeping accounts and drafting letters.

During the winter months when the inclement weather precludes most outdoor occupations, home industries are carried on in every household. The principal of these is weaving either of cloth or carpets. In their spare time, wandering along behind their yaks or watching the fields men and women spin yarn, which is stored till the winter when it is used in weaving. The home looms are small simple affairs,

the width of the cloth made being very narrow, often only nine or ten inches. For making pieces of any size, several of these strips are sewn together. The thick blankets called *chuk-tuk* are made in this way, their pile being sometimes as long as an inch and one half. Even with the temperature well below zero, one of these blankets if it is closely woven is quite sufficient bed-covering. Fine serge mostly of a natural wool colour is now being woven in Lhasa for clothing the new army. All colours of dyes are used, the only one forbidden to the laity being yellow.

CHAPTER TWENTY - TWO

Towns

TOWNS of any size are few in Tibet. Most of the population is domiciled in hamlets scattered over the country-side wherever the inhabitants can wrest a living from the soil. There are no organised industries. What towns there are have grown up around a celebrated monastery, or have arisen at the junctions of great trade routes. The largest town is Lhasa the capital, founded about A.D. 400 by the ancestor of King Srong-tsan-Gampo. Then it consisted merely of a fortress on what is now known as the Potala Hill, with a village nestling beneath its walls. Srong-tsan-Gampo added fortifications and palaces, some of which were incorporated in later designs, and exist even in the buildings of the present residence of the Priest-King of Tibet, His Holiness the Dalai Lama. Much of the original structure was destroyed by fire in 1757, when Lhasa was sacked by the Jungar Tartars. Near the city are the great monasteries of Sera, Drepung, and Ganden, from which some of the early popes were selected. These prelates naturally chose Lhasa as their capital in order to be near their supporters. To-day, all roads in Tibet lead to Lhasa, or more correctly *Hla-sa*, the "Place of the Gods," and it now has

no rival either in size or importance. There is a permanent population of about twelve thousand, and a floating population of another seven or eight thousand, lamas visiting the holy city, pilgrims, and traders.

The capital city is roughly a mile square, but not all covered by buildings. There are many spaces left open, either on account of the nature of the ground, or for market places and parade grounds. The actual site is not good, being subjected to periodical flooding from the river on which it stands, the Kyi, a tributary of the Brahmaputra. The town is entered from the west by a road pierced through a ridge which hides the capital. Over the gap is erected a huge chorten, called Pargo Kaling, a favourite resort of beggars. The approach is poor and lined with rubbish heaps. Once inside the city gate, the Potala Palace strikes the eye in all its grandeur. Situated outside the city proper, on a low hill from which it takes its name, it is the most imposing edifice in Tibet. Round the central pile, eleven storeys high, are grouped lesser buildings which serve as monasteries, offices, store-houses, kitchens, and the quarters of the large resident palace staff. The gilded roof-pavilions above the quarters of the Dalai Lama are visible for miles. The main building is colour-washed in red, hence the name *Phodrang Marpo*, or "Red Palace." It therefore stands out in strong relief against the others which are white. Within the palace are innumerable small rooms, as well as several large halls of audience and reception and throne rooms. In some of these smaller apartments are images of great historical and religious interest, among them life-size effigies of King Srong-

tsan-Gampo and his two famous wives. Their images are covered with precious stones, and are the objects of as much veneration as that of the Buddha, of whom, indeed, King Srong-tsan-Gampo is nowadays believed to be an incarnation. Close by is the effigy of that monarch's famous minister, Lonpo Gar. In one of the Potala chapels seldom seen by lay eyes is a life-size, solid golden image of Chenresi, incarnate in the Dalai Lama, also another sandalwood image of the same saint, believed to have been miraculously made in Ceylon. One of the most interesting rooms in the palace is that formerly occupied by the fifth Dalai Lama. Since his death not even his personal belongings have been disturbed. The Potala has its own private monastery, called *Namgyal Choide*, among whose monks the Dalai Lama takes his place as an ordinary priest. Within the palace is also the school for monk officials before they are appointed to any office. This college is called *Tse-Laptra*, or the School on the Hill. The central palace contains, in its inmost recesses, the private treasury of His Holiness the Dalai Lama, which is never shewn to outsiders. Immense wealth, the accumulations of centuries is stored there. In the central Red Palace, the bodies of past Dalai Lamas are enshrined in huge lofty chortens. The private apartments of His Holiness are situated on the top floor of the central red building. They consist of a suite of rooms, a private chapel, a small audience chamber and several other offices. Below the private quarters are the State reception-rooms, and the Throne Room in which His Holiness holds levees and grants audiences. Each Dalai Lama must add something to the Potala buildings

or to their interior decoration, and the contribution of the present prelate is a large image of Chenresi, the patron saint of Tibet, who is incarnate in his own person. This image has eleven heads, and one thousand hands, in the palm of each of which is an eye formed of a gem.

The flat roofs of the palace are used as a promenade, and as a vantage point from which the Tibetan Pope and his attendants may either show themselves to the people, or view the various spectacles that take place periodically in the capital. Immediately below the Potala at the foot of the hill on which it stands, is the suburb of Potala Sho, a small hamlet, which is privileged to have its own magistrates and civil administration.

The city proper lies to the south-west of the Potala, along the banks of the Kyi-chu. There the principal object of interest is the Jokang, the great temple, but unfortunately it stands in a maze of narrow dirty lanes. The Jokang was built in A.D. 652, to house the images brought from China by the wife of King Srong-tsan-Gampo. The chief image is that of the youthful Sakyamuni. It is literally covered with uncut precious stones. This shrine is considered especially holy. All the altar vessels are of solid gold. The altar is protected by an iron curtain, before which lamas are continuously on guard whenever the temple is open to the public. The main temple hall, where the great services are celebrated, is square, with several small side chapels containing images and holy relics. In one of these chapels are one thousand small images of Buddha, in various attitudes. On the first floor of the Jokang is the shrine of the fearsome

Goddess Lhamo Mag-Zor Gyalmo, the Hindu Kali, a deity greatly feared by the Lamaists. She is represented in several forms, as a terrible Fury clad in the skins of human victims and devouring the brains from a reeking human skull, as a black monster the goddess of battle and death surrounded by dreadful masks and weapons, and also as a beautiful and beneficent woman clothed in fine raiment and adorned with jewels. A feature of her chapel is the tame white mice which scamper all over the floors and altars, among the feet of her votaries. The Tibetans believe that the souls of certain deceased lamas have entered into the bodies of these little creatures: consequently they are held in great reverence. In a room on the ground floor is a wooden pillar in which is embedded a large stone. The legend told by the attendant priests is that soon after the Jokang was built, five demon brothers took up their abode in the temple, hiding themselves in the cellars beneath the building. These demons were so malignant that Padma Sambhava a famous wizard, was called in to exorcise them. He succeeded in locating the demons, and by spells and mantras managed to bind them to the cellar in which they dwelt, and from which they could never escape unless some one released them of his own free will. One day, however, the demons, by soft words and promises, persuaded a lama to let them into the light, and no sooner were they free than they began to work all manner of mischief. Padma Sambhava luckily happened to be near the spot, and taking up a large stone, hurled it at them, but missed his mark, and this stone became embedded in a pillar where it is shewn to this day. Three of the demons were

driven back into the cellar, but two of them succeeded in making good their escape. According to the lamas they were the originators of tobacco, which explains the priests' antipathy to that weed.

A service in the Jokang when several thousand lamas are gathered in Lhasa, is very impressive. The deep note of the monks chanting in unison is reminiscent of Roman Catholic ritual, the resemblance being carried further by the incense and the lamps burning on the altars. For many years a Jesuit Mission was domiciled in Lhasa, and it is possible that some of the Lamaist ritual has been copied from them.

Lhasa city consists of large blocks of buildings divided by narrow and gloomy lanes, except where the houses open out on to a square or open piece of ground. The main square of Lhasa, which is used as a market place, is situated not far within the gate called Pargo Kaling. Around it are the *Kashak*, the offices of the Chief Council, and other Government Departments, and numerous shops and inns. In a corner of the main square are the public whipping-posts where offenders, male and female, are flogged. Here may also be seen convicted criminals, each carrying a cangue on which is pasted a paper setting forth the offence and its punishment. In a smaller square in front of the Jokang are the huge iron and copper cauldrons in which food and tea are prepared for the thousands of lamas who visit the city for the great festivals. These enormous vessels are set in stone supports with fireplaces below, and when in use, are tended by several monks.

A feature of the city are the royal monasteries or

Lings. These are four in number, namely, Tengyeling, Chomonling, Kundeling, and Tsecholing. The Abbots of these four institutions wielded great power, for from among them were chosen the Regents. Tengyeling has been closed and its lamas dispersed by the present priest-king, and its properties confiscated, on account of its pro-Chinese proclivities, and also because its Abbot was implicated in an attempt on His Holiness's life by witchcraft. It is now used as the Post and Telegraph Office. The other *Lings* have been shorn of much of their former greatness. Their actual buildings are very finely decorated inside, for everyone of them has been at some time the residence of princely prelates.

Outside the town proper is the summer palace of the Dalai Lama, called Norbu Linga, a handsome pavilion of comparatively small size, surrounded by pleasure grounds bounded by a high wall. The Lamaist Pope has his menageries here. He is exceedingly fond of animals, and insists that all that with safety may be allowed their liberty, shall have it, and not be confined in cages. The Dalai Lama is especially fond of dogs, and owns some fine greyhounds and bull-terriers. He is also a lover of flowers, and takes a great personal interest in his gardens sending to India for seeds and young plants. When Chinese Ambans and troops were stationed in Lhasa, they were domiciled in a large Yamen. Since their expulsion this building has been transformed into the headquarters of the newly organised Police Force, and also houses the new gun-factory. Around the hill on which the Potala stands run two sacred roads, the Parkhor and the Lingchor, and it is an act of much

merit to circumambulate the holy edifice by one of them. Sometimes pious devotees measure their length along one of these roads, such a feat requiring some eight thousand prostrations.

Next in importance to the capital is the city of Shigatse, situated one hundred and thirty miles to the west of Lhasa, at the confluence of the Tsangpo and its tributary the Nyang River. Shigatse is the seat of the government of the Panchen Rimpoche, more commonly known as the Tashi Lama, who is considered as holy as the Dalai Lama although he has not the same temporal powers. Shigatse is the chief town of the Tsang province, which, with the exception of the towns of Gyantse and Pharijong (considered extra-territorial), is governed by the Tashi Lama, who is responsible to the central government for the proper administration of his fief. Its main feature is the old fort, a collection of buildings which crowns a low spur to the north of the city. Formerly it was the head-quarters of a Chinese regiment. Shigatse has a population of ten or twelve thousand, of which about one half is floating, consisting of pilgrims and traders. The town lies beneath the walls of the fort and is a considerable trade centre, while the monastery of Tashilhunpo, a few miles off is a popular centre of pilgrimage. The Tashi Lama has a summer palace at Kun-Kyapling, where he, too, maintains a small menagerie.

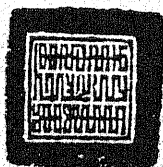
The third Tibetan city is Gyantse, sixty miles south of Shigatse on the Nyang Chu. Situated at the junction of the Indo-Lhasa and Indo-Shigatse trade routes, it has been selected as trade-mart by the Governments of India and Tibet and is the head-

quarters of the liaison officers of both Powers styled Trade Agents. Gyantse is the centre of a large cultivated tract and has a permanent population of five thousand including the lamas of the Palkhor Choide Monastery within the city. Gyantse's main feature is the Jong, or fort, which, built on a hill in the centre of the Gyantse Plain, dominates the whole of the town and country-side for miles. This fort was taken during the Younghusband Mission to Lhasa in 1904, but was handed back to the Tibetan Authorities after the cessation of hostilities. Gyantse is the terminal station of the Indo-Tibet telegraph line belonging to the Government of India, the line from Gyantse to Lhasa being the property of the Tibetan Government. A mile south of the city is the fort in which is housed the British Trade Agent with his military escort supplied by the Indian Army. He is really a Political Agent in touch with Tibetan affairs.

All along the southern and eastern frontiers are small stations, the head-quarters of the frontier guards and trade-marts. One of the largest is Pharijong, now accessible to visitors. Through Phari passes all the trade of southern Tibet with India. It is one of the highest inhabited spots in the world, and one of the filthiest. Phari started centuries ago as a village built on a low hill. Since then its people have thrown their household refuse just outside their doors, using the heaps thus formed as latrines. The road has risen above the roofs of the houses which can only be entered by stairways cut in the solidified filth. *Phari*, or more correctly *Phag-rhi*, literally means the "Hill of the Pig," and no place is more appropriately named.

Another considerable trade-mart is that of Chiamdo on the Sino-Tibetan frontier, through which passes the trade route between Lhasa and southern China.

Tibetans have no conception of any drainage system, or the sanitary disposal of refuse. In the cities channels are cut in the roads, for carrying off rain-water, but these also serve as sewers, and any open spaces as refuse dumps. Even in Lhasa, pools of stagnant water are to be seen in the main thoroughfares, which the inhabitants use as public latrines. Were the climate not cold, terrible epidemics could not be avoided. As it is, when smallpox takes hold of a city, the people die like flies, the mortality in Lhasa being 7000 in 1925.



Seal of the Council of Ministers or Kashak.

CHAPTER TWENTY-THREE

Literature

THE introduction of Buddhism into Tibet began the literature of the country. Prior to this period writing had not been introduced, and it was not until the advent of Thonmi Sambhota, that an alphabet was compiled from the Indian Deva-Nagri Sanskrit characters. The Tibetan tongue was reduced to grammar, and translations made from Pali and Sanskrit manuscripts. Three periods of literary activity are noticeable. The first was an era of translations of Indian Buddhist classics all on the subject of religion. The translators were always lamas. The volume of Tibetan literature increased rapidly until the reign of the apostate Lang Darma, who persecuted the scholars and wantonly destroyed much of their work. The period of vandalism came to an end with his assassination. Occasionally Tibetan manuscripts are discovered affording valuable means of research into certain phases of early Buddhism in India, where their Sanscrit originals have been lost. In 1025 scholarly work was resumed with redoubled energy, and the time was marked by such prolific authors as Milarepa, Atisha, and the former's famous disciple, Brom-ton. Writings on matters other than religious, now began to make their appear-

ance, works on history, books of secular verse, and folklore.

The second period began in the fifteenth century. Encouraged and patronised by the Emperors of the Ming Dynasty of China, Tibetan scholars turned their minds to Chinese literature to acquire style and ideas. It was during this period, called *Da-Nying*, or the "era of the old orthography," that the great mass of purely Tibetan literature arose. This was the age of Tsong Kapa, the founder of the Gelukpa Sect, and of Sangye Gyatsho, an able but unscrupulous Regent of Tibet, under whose auspices, commentaries on the Scriptures, and works on law, medicine, astronomy, astrology were compiled.

The third period in Tibetan literature opened with the establishment of the Dalai Lamas on the temporal throne. China had acquired a certain ascendancy in the country, and her influence is to be traced in literary works. Secular works began to appear in larger numbers, though by far the greater part of the literature was religious, and authors acquired the habit of weaving religious themes into their fiction.

During the centuries, sacred books have been produced by hundreds, the most famous being the *Kangyur*, or the Canon of the Buddhist Law, translated from the Sanskrit. Only the larger monasteries have complete copies of this work, which runs to 108 volumes, treated with great reverence, next to the high altar. Next in importance to the *Kangyur* is the *Tengyur*, the Commentary on the Canon of the Buddhist Law, in 225 volumes. All sacred books are revered and carefully treasured. They are read only by the lamas, who, after perusing them, tidy the

leaves, and replace the volumes in their pigeon-holes with a muttered blessing. A Tibetan book, with its wooden covers, may weigh thirty pounds or even more, and is usually a couple of feet in length, six or eight inches in breadth, and six inches to one foot in depth. The large monasteries possess the best libraries, lined with pigeon-holes in which the books are stored, each volume having a silk tab on which is written the name. The Scriptures themselves are usually placed on either side of the altar. In some monasteries it is considered an act of merit to carry the sacred books around the monastery buildings on certain auspicious occasions. The pages of a Tibetan book are unbound, sometimes printed on both sides, sometimes only on one, a margin of about two inches being left on either side of the printed matter, and half that at the top and bottom of the page. The matter is enclosed in a printed oblong, usually a dozen lines to a page. The leaves are numbered at the left edge. For reading, the book is placed either across the knees or on a low table, each leaf as completed being turned over and placed in order on one side. For storing, the leaves of the more sacred works are first wrapped in yellow silk, and tied together with a ribbon, a tab on the end shewing the name. The parcel thus formed is then enclosed between two wooden slabs, the bottom one being plain, but the upper side ornately carved. The wooden covers are bound together by a leather thong. All the older books in Tibet are in manuscript, some of them being beautifully illuminated with miniature paintings of the gods and saints, various lucky signs, and other conventional religious drawings. In the best of these volumes the leaves are formed of two or

three sheets of thin paper carefully gummed together to form a thin mill-board, the whole being enamelled black with the writing in gold. The present Dalai Lama is engaged in writing the *Kangyur* in gold letters on such a black ground. This work will be one of the most holy in all Tibet.

It is not definitely known when printing, or rather xylography was introduced into Tibet, nor by whom, but it certainly was not earlier than the middle of the seventeenth century. No type is used but the characters are carved in relief, in reverse, on a suitably sized block of hard wood. This is then inked and impressed on the paper. The number of xylographs required to print the *Tengyur* with its twenty-five thousand double-sided pages is colossal. The few printing establishments in Tibet are attached to the larger monasteries. The *Kangyur* and the *Tengyur* are printed only at the presses of Narthang, near Shigatse, Kumbum, a large monastery in Kham, and at Derge. Derge possesses the only brass xylographs in the country. As these have not become defaced like the wooden ones, copies of the Scriptures printed here are more sought after than those of Narthang. Kumbum possesses iron blocks, books printed from which are in much demand. Secular books are mostly printed in Lhasa. With the exception of small treatises and works in constant demand, books are only printed to order. The purchaser must first procure the necessary paper from one of the paper factories. This he hands to the printer. The average cost for printing and paper is about 2½d. per page two feet long and six inches broad. Smaller volumes, with leaves a foot long and four inches wide cost

about ten shillings for fifty pages. Manuscript books are written by the lamas, with a reed or bamboo pen, or with a quill, the medium being Chinese ink.

For the proper study of Tibetan one must know four different languages. These are the colloquial, the book-language, the honorific, and the high honorific. In addition to these, the language used in the Tantric cults, and the Sanskrit used for spells and charms are necessary for the study of various phases of Lamaism. There are many local dialects, but that of Lhasa is more or less understood all over the country. Two kinds of characters are used in writing, *Wu-me*, or longhand, and *Wu-chen*, or capitals. The Tibetan alphabet has 5 vowels and 30 consonants, script being from left to right as in English. Even at the present day very few except the lamas and official classes can read and write.

Tibetan letters are written on large sheets of paper sometimes a yard square. The style is flowery, opening with much compliment to the person addressed and abasement of the writer. Letters to the Dalai Lama are addressed in the highest terms of flattery: "To the lotus foot-stool of the high golden Throne," "To the pure toe-nails of Your Holiness," "To the All-seeing, All-knowing Saviour." When writing to a superior it is customary to leave a much larger blank space at the top of the sheet than at the bottom; when to an equal in rank, the same space is left at either end; when to an inferior, very little space indeed is left at the top, not more than an inch or two. Then follow the subjects of the letter, with the date, and the writer's name and the place from which it is sent, and the writer's seal, the impression being

made with Chinese ink. The letter is folded into a packet about nine inches long and a couple broad, and wrapped in a scarf, the whole being enclosed in coarser paper sealed with wax impressed with the private mark of the sender. The address is inscribed on this outer cover.

Those Tibetans who have come much into contact with the West, often use small sheets of paper and an ordinary envelope. Before fastening the latter, however, five dried and pressed petals of the Champa flower are put in, in place of the bulkier scarf.

Each official in Tibet has his own distinctive private seal, as well as the seal of his office. Only incarnate lamas, *Terton* lamas (those who have discovered hidden revelations), and *Khenpos* are permitted to use red ink on their seals, while the only layman with this privilege is the Prime Minister in his official capacity. All officials of the third and fourth ranks, and Jongpens in their magisterial capacity, use small square seals with black ink. On these are written the names of their charges or offices. The red official seal of the Dalai Lama is the largest in the country, about two and a half inches square, his private seal being round, about an inch in diameter, with the mystic symbol "A," in the centre, at the top being a small crescent with a dot between the two horns. This seal is said to be that originally owned by the famous Regent, Sangye Gyatsho. Seals are made from jade, iron, hard wood, gold, silver, or brass. For very confidential correspondence, wooden tablets on which are spread ashes or chalk, and the writing inscribed thereon, are sometimes used. They go in pairs, their faces being bound together on the inside, a small

beading protecting the writing from becoming blurred.

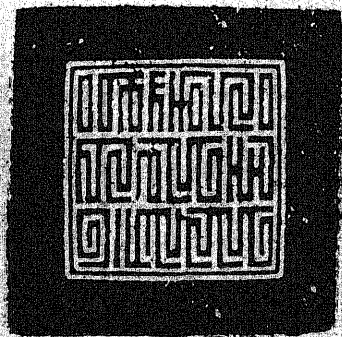
The Tibetans have numerous short stories, indeed their folklore is very extensive, and the relation of one of these will always hold an audience spellbound. A few examples, greatly abbreviated, will demonstrate the kind of humour that appeals to the people.

The Immovable Stone.

Once upon a time there lived an old, old man, whom nobody had ever seen to laugh, or even smile. One day he joined a party going to fetch salt from the Northern Salt Mines (*Chang tsha Khar*). Arriving at the mines they desired to prepare a meal, and as a handy-looking stone was lying nearby they went to bring it to help make the oven. When, however, they tried to lift it they found this impossible, in fact they could not even loosen it in the ground. They tried again and again but without success. Suddenly the old man who had never even smiled burst into peals of laughter, to the utter astonishment of his companions. Amazed at his merriment they said, "Here is the man who never smiles, laughing unrestrainedly!" They therefore asked him, "Why do you laugh at us when you see us in difficulty?" He replied, "Since I have been at the mines, I have been very amused at your efforts to lift a stone, the bottom of which I know to be rooted deep down in the Kingdom of the Serpent Gods. The sight of you all trying your hardest to lift it made me laugh!" It is said that the old man was an incarnation of a Buddha, because of his ability to see that the stone was immovable because of its connection with the Kingdom of the Serpent Gods. May God be victorious! Here my story ends!

A Cute Answer.

Once upon a time there was a very famous king whose minister, a most able man, had recently died. Out of all the candidates who appeared before him to fill the vacancy, the monarch was greatly attracted by a certain youth, and in order to test his intelligence for the post, he gave into his charge a mule which was to be produced whenever he demanded. Orders were secretly given to certain palace grooms to bring the animal back at night without the knowledge of the candidate. Once this had been done the king fixed a day for the inspection of the mule, and for that purpose repaired to the candidate's house. Here he found the latter riding on his father's back and beating the old man unmercifully. The monarch, seeing this, was surprised and remonstrated with the youth, pointing out the duties of a son to his father, who, he said, should be honoured above everybody. The youth patiently heard the king's harangue, and then, producing a donkey, said, "O King, as you say that the father is more important than the son, be good enough to accept this donkey in place of your mule." The King, perceiving the candidate's intelligence and cunning, took him as his minister, the duties of which office he filled with great ability.



CHAPTER TWENTY-FOUR

Plays & Players

ALL Tibetans love a theatrical performance. Plays are performed during the summer months in the open air. The best actors have a fixed tour programme, passing from place to place, and keeping the same fixtures for years on end. Where no one wealthy person invites the players, or *Achhe Lhamo*, as they are called, the more well-to-do residents subscribe the necessary expenses, and invite the common folk to view the performance free of charge. The play is usually presented in a sheltered garden, or willow grove, whose walls and branches break the force of the wind, while for shelter from the sun, a large awning is erected, the sides being left open to afford an uninterrupted view to the audience. Close to the centre supporting pole of this awning is set a low table with refreshment, usually beer, for the actors. The orchestra, consisting only of drums and cymbals, is placed on one side, members of the party taking it in turns to perform thereon when not engaged on the stage.

A play usually takes two to three days during which the actors are fed at the expense of their employers, who also provide the robes for the various characters. The actors' ordinary garb, by which they may always

be distinguished, consists of a loose red serge jumper, tucked into a pair of voluminous breeches, over which hangs a fringe of yak-hair tassels supported by a waist-belt. When gyrating, these baggy trousers and the tassels fly out, giving an appearance of higher velocity to their twirling bodies. Their feet are shod in ordinary cloth or rawhide boots. When acting, a triangular black face-mask is invariably worn, its grotesque features being outlined by small white discs like pearl buttons, while a goatee beard and a sheep-skin wig put the finishing touches to their head-dress. The women are distinguished principally by their head-dress of an open paper fan worn over each ear. Each party usually consists of one, or at most two, families, from aged men and women to babes scarcely able to toddle. The profession is hereditary, and the actors learn their parts from childhood. The repertoire is very limited. The subjects are either religious or historical. The scenes are laid either in Tibet, or India. Comic relief is afforded by clowns, usually dressed as a native of a foreign nation. No scenery is used, the only indication of the place and time of the action being afforded by the dialogue, which is conducted in a high-pitched voice.

The more wealthy among the spectators pitch small tents, along three sides of the square shaded by the awning, and in these, reclining at their ease on cushions and rugs, they watch the play, partake of refreshments, entertain their friends, and generally amuse themselves. Certain tents are set apart for the use of the ladies, who on these occasions enjoy the performance apart. The fourth side of the square is set aside for the poorer people, who watch the play

without payment. At the conclusion of the drama, each of the actors and actresses is presented with a ceremonial scarf, and a present in cash or in kind.

Typical Tibetan dramas are those known as *Drowa Zangmo*, The Fairy, *Nangsa*, Brilliant Light, *Trime Kunden*, The Charitable Prince, *Kheu Padma Öbar*, The Youth of the Shining Lotus, *Norzang*, The King, and *Gyaza Bö-za*, The Princesses of China and Nepal.

The following is a synopsis of the Drama of *Drowa Zangmo*, The Fairy.

CHARACTERS OF THE PLAY

KING WANGPO, of Mendul Gong.

QUEEN HACHANG, an Ogress. King Wangpo's first queen.

QUEEN DROWA ZANGMO, a Fairy, his second and junior queen.

LOWO, a Brahman, father of DROWA ZANGMO.

PRINCESS LHACHI KUNTU ZANGMO, daughter of DROWA ZANGMO.

PRINCE GYALBU KUNTU LEGPA, son of DROWA ZANGMO.

TRIN DZIN, and DAWA ZANGPO, Ministers of State.

DZEMA RANGO, maidservant to QUEEN HACHANG.

BUTCHERS, FISHERMEN, MINISTERS, SUBJECTS, A PARROT, etc. etc.

SCENE: Mendul Gong, and afterwards Pemachen, countries near the border of eastern India.

After a long introduction is spoken in a loud sonorous voice, the play describes how a Brahman woman gave birth to a daughter, whom the fairies named *Drowa Zangmo*.

One day, King *Wangpo* set forth on a hunting expedition, and lost his wonderful hound. Further search by the Minister *Trin Dzin*, the next morning, also proved fruitless, but he saw smoke rising from a house in a clearing in the forest some distance off. He reported this to the King, suggesting that the dog might have strayed there in the night. The monarch was soon on his way to the forest house and sure enough, outside the door found traces of the hound. Repeated knocking brought out an old Brahman, who on being requested to produce the dog, became very agitated. He denied all knowledge of the dog's whereabouts, and invited the King to search his house. The Monarch did so, and behind a closed door found a beautiful damsel seated on a turquoise throne. Of course he fell in love with her, and she turned out to be *Drowa Zangmo*. He insisted on immediate marriage. *Drowa Zangmo* herself was very averse to the match, and only consented to marry him because she hoped to convert him and his people to the true faith. After some time she was successful, and the country began to enjoy great prosperity. After the birth of a daughter and a son, whom she named *Lhachi Kuntu Zangmo* and *Lhase Gyalbu Kuntu Legpa*, the Prince and Princess of Perfect Virtue, Queen *Drowa Zangmo*, disliking the life of the Court with its profligacy and careless mode of living, retired into meditation with her two little ones.

Drowa Zangmo had early discovered that the King had another wife, *Hachang*, an ogress, who was served by a maid named *Dzema Rango*, so, having sent her children to their father for protection, she flew to the Western Paradise. As a guard over him, she placed her servant

Dzema Rango. The ogress then handed the little prince and princess over to two butchers to make away with them. The children, however, by weeping and beseeching their executioners' mercy, persuaded them to let them go. The butchers, to show that they had carried out the ogress's commands, brought her two human hearts which the Queen devoured. But one day she saw the prince and princess whom she thought dead, so she sent for two fishermen, and instructed them to catch the children and throw them into the ocean. But as before, the executioners, deeply sorry for the children's fate, allowed them to escape. The prince and princess wandered till they arrived in the depths of a dense forest on the Indian frontier. They were thirsty, but could find no water, and so the princess, who was the elder, left her brother while she continued the search. In her absence, however, the prince was bitten by a snake, and so she found him as one dead. While she was seated by the side of the corpse, her mother *Drowa Zangmo*, miraculously appeared, and sucked the poison from the boy's leg, so that he recovered. The children continued their wanderings in the forest, until *Drowa Zangmo*, in the guise of a monkey, fed them with fruits for several days. But Queen *Hachang*, by magic, saw them playing in the forest. She sent her ministers to kill the children. The children were caught and cast into a dungeon. This time the girl persuaded her executioner to let her go free, but her brother was not so successful. Accordingly he was hurled from the brink of a precipice, but his mother, transforming herself into an eagle, set him down safely on a beach situated in the land of Pemachen. In due course,

he was selected as the King of Pemachen with the help of his mother in the guise of a parrot.

The princess, fully convinced of her brother's death, arrived after many wanderings in the city of Pemachen, where she obtained a living by begging. Asking alms at the gates of the royal residence, her brother thought he recognised her voice. He summoned her to his presence, and a happy reunion took place. But once again the Ogress *Hachang* found out how she had been deceived, and determined to attack Pemachen. The prince in person led his forces to meet the invading army, and slew the Ogress with an arrow. As soon as she had fallen, the soldiers of Mendul Gong flung their weapons from them, and recognising the prince as the son of their King, bowed down before him.

The prince now determined to revisit Mendul Gong. On arriving at that city, he banished the maidservant *Dzema Rango*. He then sought out his father, and by the aid of a magic herb, restored him to his former strength. All who had spared the lives of the prince and the princess when their star was obscured, were suitably rewarded, and the King *Wangpo* and his two children lived happily ever after.

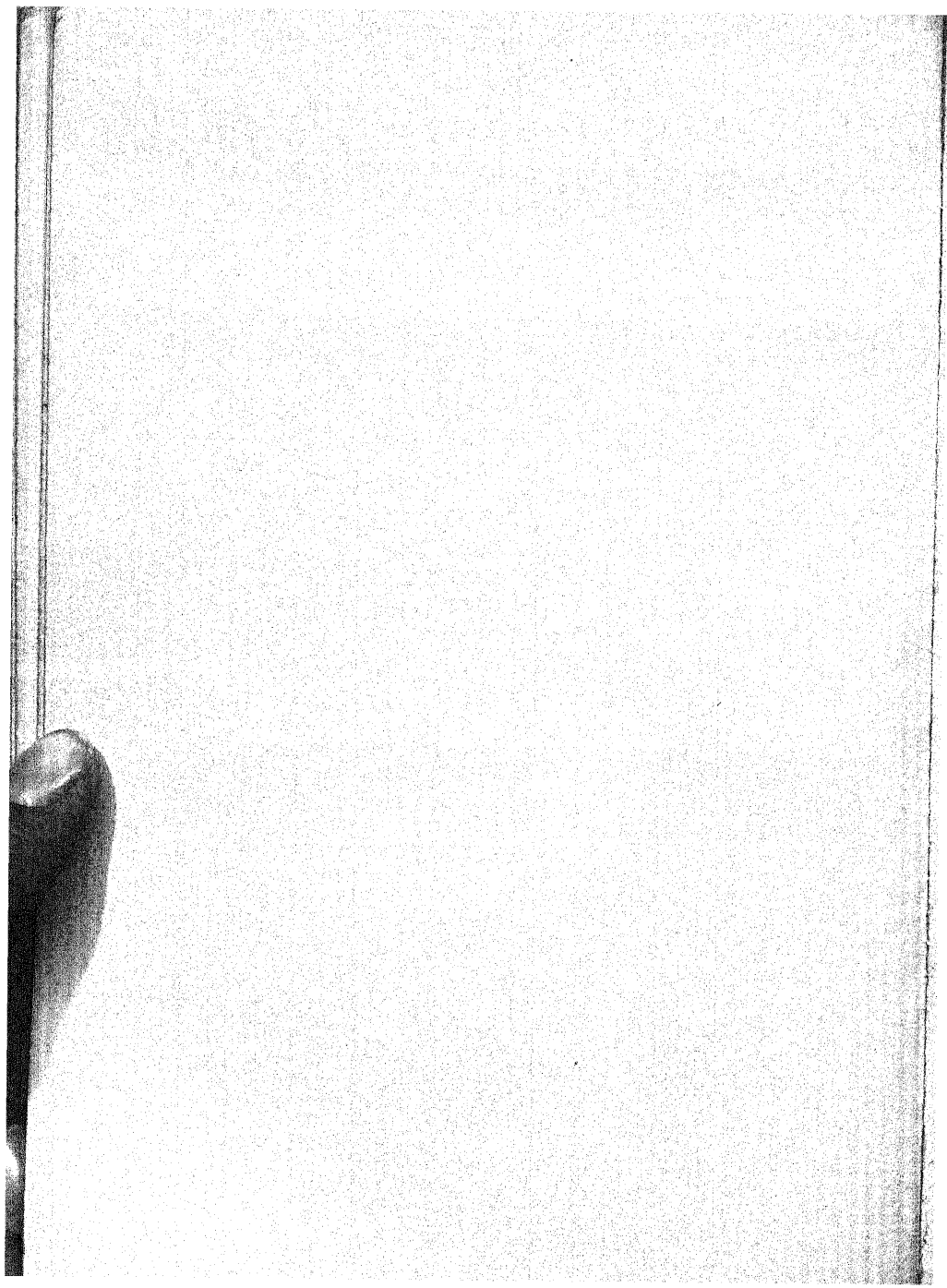
In addition to theatrical entertainments, dragon, lion, and other animal dances are popular. The dragon dance is performed by men only, and has been copied from the Chinese. Into a grotesquely formed dragon's head, fashioned from coloured paper, cloth, and laths, a man enters, the tail being formed of a long cylinder of red cloth held in position by wooden hoops each of which is carried by a man, also in the

interior of the dragon's body. The eyes and mouth are illuminated by lamps carried inside the head. To the accompaniment of much shouting, the dragon careers about until its bearers are exhausted. Other animals, birds, and even fish, are to be seen, among these being horses, prawns, cranes, and peacocks. Some of the representations are extremely clever. The most amusing is the peacock dance, this bird performing an acrobatic whirl, while his consort sedately walks about the place laying illuminated eggs, the performance being accompanied by the shrill notes of a flute.

The few jugglers are mostly of Chinese extraction. Acrobats, are popular and numerous, especially those who perform with swords and daggers.

Musical instruments in Tibet are not very varied. It is considered a part of the education of the better-class Tibetan to learn either the guitar, or the one-stringed fiddle. Small flutes are commonly played by the laity. Chief among the ecclesiastical instruments is the long trumpet, called *Rak-dung*, these usually being played in pairs, one taking up the note as the other ceases, so that a long continuous sound is produced. Their deep rumbling note can be heard for miles across the valleys on a still day. The longest of these trumpets are sixteen feet, shorter examples being used for carrying in processions. Some of them are beautifully ornamented with silver and gold. The trumpets themselves are made from copper. Flutes made from wood bound with silver, and with reed mouthpieces, are a couple of feet in length. They have only five notes, and emit shrill piercing sounds. Drums, their size varying from a few inches

to a couple of feet across the face, with sheep-skin either side, and mounted on a four-foot pole, are beaten with a swan-neck drumstick. These, with cymbals, complete the list of instruments used in the monasteries and temples, for the large gongs and small bells used during the services can hardly be classed as musical instruments. The sorcerers use a short twisted horn trumpet in summoning the demons, this usually being fashioned from a horn. No written music exists in Tibet beyond a rude script, used as a guide in the chanting in the temples. This script is written in the form of waves, the crests of which represent fortissimo, the slopes crescendo or diminuendo, and the bases piano.



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MAP FOR "THE LAND OF THE LAMA"

